



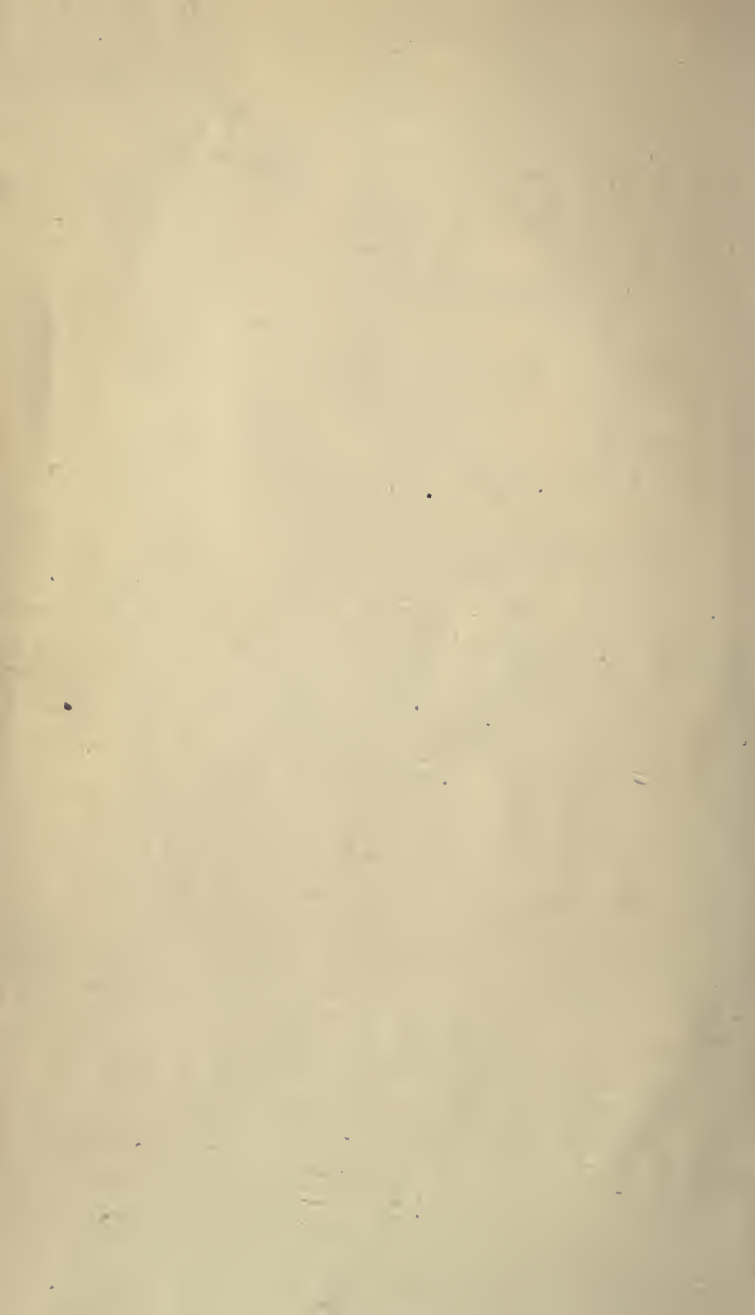
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The Law of Ritualism,

EXAMINED IN ITS RELATION

TO THE

Word of God,

TO THE

Primitive Church,

TO THE

Church of England,

AND TO THE PROTESTANT EPISCOPAL

Church in the United States.

BY THE RT. REV.

JOHN HENRY HOPKINS, D.D., LL.D.,

BISHOP OF VERMONT.

In necessariis unitas; in non necessariis libertas; in omnibus caritas.

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*To the RT. REV. THE BISHOP OF VERMONT, Presiding Bishop
of the Church in the United States.*

RT. REV. FATHER:—As the question of Ritualism is extensively agitating the Church of England, and has already begun to make itself felt in our own Church, it would give us, and many others, pleasure to know your views of the subject in full: especially as to whether an increase of Ritualism would be advisable among us, or whether the ordinary average of present parochial practice would best carry forward the great work of the Church in such a country as ours.

We are, Rt. Rev. Father,

Your obedient servants, and

Sons in the Church,

MORGAN DIX,

J. I. TUCKER,

J. FREEMAN YOUNG,

P. K. CADY,

WM. CROSWELL DOANE,

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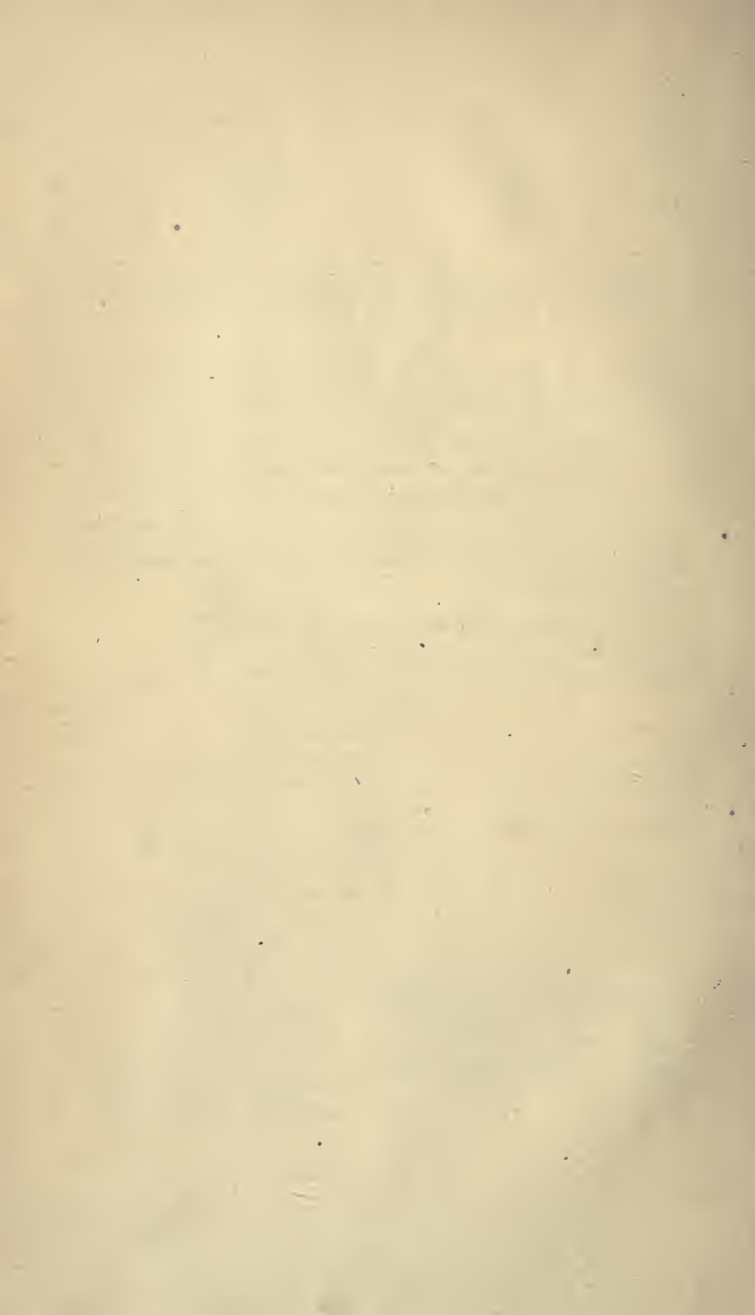
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To the REV. DRS. DIX, TUCKER, AND OTHERS OF THE
CLERGY AND LAITY.

MY DEAR BRETHREN AND FRIENDS:—I thank you cordially for the value which you seem disposed to attach to my views on the vexed subject of Ritualism; and cheerfully promise, under Divine favor, to comply with your request, as soon as I can command the necessary leisure from my official duties.

Your faithful servant in Christ,

JOHN H. HOPKINS.

BURLINGTON, VERMONT, *April 5, 1866.*



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Introduction.

Necessity of Form and Order in Public Worship.

THE subject on which several of my esteemed brethren are pleased to ask my opinion, has been familiar to my own mind for many years, although it is only of late that it has begun to excite any general attention. Amongst a large proportion of my fellow Christians, the ritual or ceremonial part of divine worship is thought to be a matter of perfect indifference. For, since true religion is acknowledged to be a spiritual life in the soul, granted to the humble disciple of our Lord and Saviour, Jesus Christ, through FAITH, they have concluded that its outward form has received no corresponding care from the Almighty. God looks on the heart. And if that be right, the external expression of devotion is left free to all the varieties of human taste and feeling.

This, in the judgment of many, seems to be a very satisfactory conclusion. Yet I cannot assent to it, for several reasons. First, because it stands in opposition to the wisdom of the supreme Lawgiver, when He saw fit to dictate the ritual of the Church established for His own chosen people. Secondly, because it contradicts the analogy of all His other works, where we see that while the life is one thing and the form is another, yet *both* are ordained by the Word of God. The *life* of religion is indeed a spiritual principle, but that is no reason why the Lord should be indifferent to its *form*. The soul is spiritual, and yet the Creator has united it to a body, and that body is the work

of His Almighty hand. Every thing which His wondrous power has called into existence has its *form* and *order*. And shall we believe that His most precious work — that Church for which the blessed Redeemer was content to die — that Church which is expressly called His body — should have *no* established form and order? Is it not certain that He has provided for the form not only of the human frame, but of every animal, bird, fish, reptile, and insect, — nay, of every tree and plant and flower? And is it possible that He cares nothing for the form in which His own worship is conducted? To my mind, an hypothesis like this is so far from being reasonable, that it rather wears the aspect of absurdity.

And there is yet a third reason which should have a conclusive influence on such a question, viz., that the current notion of indifference to religious form and order is in direct conflict with the *love of form and order* implanted, by the Deity Himself, in every mortal bosom. For what else occupies the toils and stimulates the ambition of mankind, but the activity of this very principle? If men were content with having life, careless about its order and its form, what would become of the whole business of every community? The poorest laborer has life in his hovel, as truly as the merchant prince in his palace. He eats, he drinks, he sleeps, and has a shelter from the elements. But he sees that his wealthy neighbor has all these things in better *form and order*, and he uses his energies to rise higher on the scale, or at least to qualify his children for the race which they may run, perhaps successfully, until they gain this coveted prize; the whole of which resolves itself, not into life, for *that* they have already, and probably with more of health and vigor than the sons of opulence enjoy, but in the *form and order* of that life, which must determine their place in the estimation of society.

To treat this matter of form and order in divine worship — which comprehends what we mean by the term “Ritual-

ism" — as if it were a vain and useless question of empty ceremonial, seems to my mind a very serious mistake, notwithstanding so many pious and religious men have adopted it. And it is worthy of remark that they cannot make their own practice consistent with their theory. For every Christian sect has found it necessary to have some form and order — or, in other words, some *Ritualism*,—which they will not suffer to be invaded. The controversy, therefore, at last, resolves itself into the same inquiry, which meets us in every thing else belonging to humanity, namely, what is the *best system* of form and order? And this, where the worship of God is concerned, must surely bring us to the standard of His own Word, the Bible. For if, in that Sacred Volume, we find that the Almighty has provided for His Church a Ritual possessing His own divine sanction, what shall justify us in His sight, if we pour contempt on that only model dictated by His perfect mind, and fancy that we can be more spiritual and more religious by preferring another form and order of our own devising?

In the Church of God, which is Christ's kingdom upon earth, there must be not only the inward life, but the *outward manifestation*. My present subject concerns the latter only. There is no question about the *faith* in the blessed Redeemer, who died for our sins and rose again for our justification; no question that by this faith we must be saved through grace; no question that this precious grace is not of ourselves, but is the free gift of God. All this involves the *inward life* of each individual believer, for which, of course, no outward form and order can be regarded as a substitute. Who would be so absurd as to imagine that the form and order of the body could supply the living energy of the soul? And it would be just as absurd to suppose that the outward form and order of the Church can avail, where the spiritual grace of a loving faith in Christ is wanting.

This is the essential, and the only strictly essential mat-

ter for each individual believer. And hence, in the *private* exercises of the closet, alone in our communion with the Searcher of hearts, no form is laid down for the expression of our feelings; although the Christian suppliant may well make our Lord's Prayer a stated part even of his most secret devotions.

But when the Church meets together, as the visible body of Christ, to unite in the sacrifice of praise and prayer, and bear her public testimony to the majesty, the power, the mercy and surpassing love of her glorious Redeemer, then arises the important inquiry, How shall this sublime duty be performed, in the *form* and *order* which He has approved, and to which we have the best assurance that He will vouchsafe His blessing?

This, therefore, presents the subject embraced in the term "Ritualism." And in my treatment of it, I propose to advance nothing which is not derived from the Bible — the written Word of God. For I hold that inspired record to be the divine standard of faith and practice. Our own Reformed Church knows no other, while she adopts the judgment of the primitive Christians as the best and safest interpreter. In accordance with this established principle, I shall first set forth the claims of the Ritual which the Lord gave to Israel, as being the only model entitled to our highest reverence. Secondly, I shall examine the common opinion that this Ritual has been entirely done away; which I consider to be a very manifest error. Thirdly, I shall show how the Gentile Church, though free from the ceremonial law, yet took its whole system of Ritualism from the Jewish pattern. Fourthly, the existing law of our Mother Church of England will come under discussion. And lastly, I shall state the merits of the question, as it affects the growth and prosperity of the Church in the United States.

I am quite aware, that although my line of argument will be entirely Scriptural, yet the same objection may be made to my conclusions which has been so zealously urged against

the English Ritualists, namely, that they are in danger of drawing too near to the Church of Rome. To this I can only reply, in advance, that our glorious Reformation was directed, not against the *Ritualism* of Rome, so far as it retained the sanction of the Bible and the Primitive Church, but against those false and corrupt *doctrines* by which she had so grossly innovated upon the pure Creed of the Gospel. The main labors of my ministerial life have been devoted to our controversy with Rome, to the defence of our martyred Reformers, and to the vindication of our own Scriptural, Apostolic, and really *Catholic* system. I have nothing to retract or to alter, in all my former publications on that subject; nor is there a sentence in the present work which can justly be considered inconsistent with the position which I have hitherto maintained, as the uncompromising antagonist of Popery. That there are some features of *Ritualism*, in which the Church of Rome and the Oriental Churches are in closer accordance with the primitive practice than we are, may, indeed, be granted. But it will be seen, in the following pages, that it was otherwise at the time when our Reformation was established under Edward VI., and that these matters do not involve the slightest change in our Liturgy or Articles. Nor do I mean to be understood as *recommending* any alteration in our ordinary mode of worship. To this, neither my habits nor my advanced age would lead me to incline. But my personal tastes and my life-long associations furnish no sufficient warrant for a judgment which condemns any of my brethren, either here or elsewhere, who seek for a closer accordance with what they regard as a better standard, on the highest authority. On the ground of *law*, I may be obliged to grant that their argument is entitled to confidence. Yet it does not follow from this that I should take any active part in their course, so long as I feel doubtful of its expediency.

With these introductory remarks, I shall proceed to discuss the claims of Ritualism, in the proposed order.

First Chapter.

The Divine Model of Ritual in Tabernacle and Temple.

IN every thing connected with the Church of our Divine Redeemer, our first recourse should be to the Bible — the only unerring guide to the will of God. And therefore I take that sure Word of inspired truth as the best standard on the claims of Ritualism.

Once only, since the beginning of time, has the Almighty condescended to give His people a minute detail of the rites and ceremonies which He required in His public and authorized worship. The Church of the Jews was in all respects a divine institution. Its regulations were imperative, on the highest principle, that “Thus saith the Lord.” Disobedience was punished by immediate judgments, as in the case of Nadab and Abihu, and Korah, Dathan and Abiram; and in many of its minor rules so rigid was the law that the soul who transgressed was to be “cut off from his people.”

In that Church we have the first command to erect the Tabernacle in the Wilderness, succeeded by the Temple of Solomon; and both, in all their parts, were ordered by specific direction from Heaven.

In that Church we see the first institution of a regular priesthood, threefold in its order, — the High Priest, the Priests and the Levites.

In that Church we see the complete system arranged for the sacrifices, which were all fulfilled in the grand atoning

death of Christ, "The Lamb of God, who taketh away the sins of the world."

In that Church we have the principle established which admitted the infant of eight days to the Covenant of Grace by the same rite of circumcision that was administered to the adult proselyte.

In that Church we see the utmost display of rich magnificence, adapted to produce the strongest emotions of awe and reverence and admiration in every beholder, — carving overlaid with gold in every part, elaborate embroidery, precious stones: the chief workmen, Bezaleel, in the Tabernacle,¹ inspired of God to perform his appointed functions, and Hiram, in the erection of the Temple,² "filled with wisdom and understanding," to accomplish a result so far exceeding, in its wealth of splendor, all that the world had ever known.

And, passing over many other details, in that Church we see the altar of incense and the golden censers, the holy anointing oil applied in the consecration of the priesthood, and the seven-branched golden candlestick kept ever burning: while the Almighty orders, with the most minute precision, the holy garments of Aaron and his sons, in which they should stand to minister before Him. Here, again, we have the same magnificence, — for Aaron, a mitre, and a golden plate inscribed with "Holiness to the Lord;" a breastplate of jewels, a coat of fine linen, a robe of blue, a girdle of scarlet, gold, purple, &c., with other clothing as well for him as for his sons, but all expressly said to be "for glory and for beauty."³

Lastly, in that Church we see the largest provision for the praise of God accompanied by all the instruments of music, in the Psalms given by inspiration and chanted morning and evening, every day, by trained and skillful choristers, in which the royal David sometimes bore his part. So that, on the whole, while the *doctrine* of the Lord

¹ Exod. xxxi. 2, 3. ² 1 Kings vii. 13, 14. ³ Exod. xxviii. 2, 40.

was secured by the constant reading of His Word, the *ritual and ceremonial order* commanded were of the most grand and imposing character. And all this, be it well remembered, was the Law prescribed expressly by the Supreme Lawgiver — by Him who changeth not, but is “the same, yesterday, to-day, and forever.”

Here, then, in the Church established by the condescending love of God for His own chosen people, we behold the great and the only divine model of all ritual worship. I need not remind the reader that it stood until the coming of the glorious Redeemer; that He honored the Temple as “His Father’s house;” that He made it His daily resort when in Jerusalem; that He cast out, with the strong hand, those buyers and sellers who profaned it; and that He came “not to destroy the law, but to fulfill.” But it is commonly supposed that all this sublime display of the Jewish Church had no application after the Saviour’s earthly mission was completed; and that the whole of the system, so often pronounced by the Lord to be “an ordinance forever,” was entirely done away by Apostolic authority, under the guidance of the Holy Spirit, when the perfect doctrine of the Gospel was proclaimed “to every creature” in the Church of Christ. This common error must be next examined, and, if I do not much deceive myself, it can be thoroughly dispelled from every mind which is candid enough to be open to conviction.

Second Chapter.

The Mosaic System not Superseded, but Perfected.

THAT certain portions of the Church system prescribed for ancient Israel were designed to pass away into a higher and more extensive form of divine arrangement, when our Lord had finished His marvellous work of obedience and propitiation for our fallen and sinful race, is not to be doubted for a moment. The Apostles were now commissioned to be the lawgivers to all mankind. "As my Father hath sent me," saith the Saviour, "even so send I you." The Holy Ghost came down, on the day of Pentecost, to qualify them for their sublime ministry. Thenceforth, they spake "as the Spirit gave them utterance." Christ Jesus was to be acknowledged as the Great High Priest, exalted to the right hand of the Father in Heaven, and the Apostles were His commissioned vicegerents upon earth. Of course the limitation of the priesthood to the posterity of Aaron was to pass away into this larger and nobler priesthood, intended no longer for a single nation, but for the whole world. The animal sacrifices would also cease, because they were only types of the great Sacrifice which the Cross of Christ had fulfilled. And He had Himself instituted the new memorial of His precious Body and Blood in the Sacrament of the holy Eucharist: while the other Sacrament of Baptism in the name of the Trinity was also appointed, after His resurrection.

But was the rest of the divine system to be abrogated?

Our Lord, as all Christians admit, was THE GOD OF ANCIENT ISRAEL. As to His human nature, He was Himself a Jew. All His Apostles were Jews, without exception. And the first Christian Church, gathered together at Jerusalem, consisted of Jews only. Being thus born and educated in the Church of their nation, which they justly held to be the only Church ordained by the authority of Heaven, could they possibly dream of forsaking it, without an express command of their Divine Master? Manifestly not. They held, therefore, that the laws laid down for the Church of Israel were still binding upon them, as Israelites, with no other change than that which the fulfillment of the sacrifices by the Cross of Christ and the enlarged form of the threefold priesthood rendered imperative. Some time elapsed before the question arose whether the Gentiles, or the heathen nations around them, could be admitted to share in the blessings of the Gospel. But there seems to have been no doubt that, if admitted, they must be subject, like the Jews, to the precepts of the Mosaic system.

We know from the sacred book of the Acts, how strongly this conviction possessed the minds of the disciples, until it pleased God to enlighten St. Peter by a heavenly vision, and the miraculous gifts of the Holy Ghost granted to the Gentile Cornelius¹ made it clear to the Apostle that the Gentiles also should be taken into fellowship, without becoming proselytes to the law of Israel. But the difficulty was not yet overcome; for we read that St. Paul, to whom the same design of divine mercy had been revealed, found himself constantly opposed in his work among the Gentiles by the Christian Jews who held the old opinion; till at length he determined to go, with Barnabas and certain other brethren, and submit the dispute to the whole Council of the Apostles and Elders at Jerusalem. The fifteenth chapter of the Acts relates that, when they came together to consider the question, there was "much disputing;" certain

¹ Acts x.

of the Pharisees, who believed the Gospel, insisting that the converts among the Gentiles must be circumcised and keep the law of Moses.¹ The result, however, was in accordance with the judgment of St. Peter and St. Paul, and the decree was passed, as dictated by St. James, with the approval of the Holy Ghost, which left the Gentiles free to enter the Church of Christ, without submitting to circumcision or any other rite of the ceremonial law, save only in the abstinence from "meats offered to idols, and from blood and from things strangled, and from fornication." These things were called "necessary," because, if the Gentile converts failed to observe them, it would be impossible to maintain any intercourse of hospitality with their Jewish brethren.

But did this decree abolish the divine law which the Lord had given to His chosen Israel? I answer, *No*, without the slightest hesitation. For in the next chapter we read that St. Paul, on his journey to publish this very act of the Apostolic Council, being desirous to have Timothy accompany him, *circumcised* the young disciple; although his mother only was an Israelite, while his father was a Greek, so that he was not so much to be accounted a Jew as a Gentile, by the Mosaic law. But we have a much stronger proof in the twenty-first chapter, when, eight years later according to the received chronology, viz., A. D. 60, St. Paul came again to confer with the Apostles in Jerusalem. And here I must ask my readers' especial attention to the language of the sacred historian, as quite conclusive upon this interesting question.

"The day following," saith St. Luke,² "Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands

¹ Acts xv. 5.

² Acts xxi. 18-26.

there are of Jews which believe ; and they are *all zealous of the law* : and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to *forsake Moses*, saying that they *ought not to circumcise their children, neither to walk after the customs*. What is it therefore ? the multitude must needs come together : for they will hear that thou art come. Do therefore this that we say to thee : We have four men which have a vow on them ; them take, and purify thyself with them, and be at charges with them, that they may shave their heads : and all may know that those things, whereof they were informed concerning thee, are nothing ; but that *thou thyself also walkest orderly, and keep-est the law*. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."

The advice thus given to St. Paul was faithfully followed on his part, though his compliance failed to satisfy the prejudice which his enemies had so successfully raised against him, on account of his supposed opposition to the Mosaic system.

Here, then, we have a plain and indisputable demonstration that the Apostles, including St. Paul himself, did *not* hold that the divine Church of Israel was abolished or superseded, but rather perfected and enlarged, by the Gospel. It had pleased the Lord to establish that Church for His chosen people, the posterity of Abraham ; and although it was now His gracious will to admit the Gentiles to Christian fellowship without requiring their adoption of the ancient system in all things, yet this did not affect the Jewish portion of the Church, nor could they consider that their sacred law was done away, unless they had the same express authority from the Supreme Lawgiver for its repeal, which they had for its establishment. And no man can justly question the correctness of their position. For it is certain that the *repeal* of law demands the same power

as its *enactment*, and its obligations must continue in force, until the authority of the Legislator has done it away.

It is true, however, that a *posterior* law, which is plainly inconsistent with a former one, works of necessity a repeal, so far as the difference extends, and hence it is a well-known maxim that *Leges posteriores priores contrarias abrogant*. The High Priesthood, and the limitation to the posterity of Aaron and the tribe of Levi, passed away; for the true High Priest, the Lord Jesus Christ, was now revealed, and had gone to the right hand of His Father in Heaven. The Twelve Apostles were His vicegerents upon earth, with special regard to the Twelve Tribes of Israel, and a thirteenth was added to be the Apostle of the Gentiles, no one amongst them having a supremacy of government over the rest, but all being servants of the same divine Lord, and all guided by the same Holy Spirit. The animal sacrifices were also done away, as they were types of the Sacrifice of Christ, "the Lamb of God," and were now fulfilled. Instead of these, a new memorial of His death was ordained by Himself, in the Sacrament of the Holy Eucharist; and the other Sacrament of Baptism was established by the same Supreme Authority to be an indispensable rite of initiation into the Church of the Redeemer. But in all things else, the ancient Church of Israel remained as sacred in the eyes of the Jewish disciples as it was before. The Apostles regarded it, not as being *superseded*, but advanced to its predicted consummation. Like the plant, in which the flowers fall away, only to be succeeded by the fruit, while the root, the stem, the branches, and the leaves remain as before, and it is still the same plant, only brought to maturity: even so they regarded the Church as substantially the same, with no other change than that which was essential to its spiritual perfection.

In this view of the question, it seems easy to account for the course of the Apostles. Indeed, I am unable to conceive how they could have adopted any other, with due

respect to the majesty of the divine Lawgiver. And hence we see that St. Paul himself regards the Gentile Churches as *grafted on the stock of Israel*. "Thou bearest not the root," saith he to the Romans, "but the root thee."¹ The Church at Jerusalem, which thus marked its faithful observance of the ceremonial law, continued, as Eusebius informs us, until the destruction of the city by the army of Vespasian, commanded by his son Titus, A. D. 70. And the historian gives the names of the holy men who presided over it, from the time of James the Just, who was its first Bishop. After that event, there ceased to be any Church of Israelites, to keep up the Apostolic reverence for the Mosaic system. The Jewish Christians, who escaped the awful siege, dispersed themselves among the Gentile Churches; and these, who were free from the old ceremonial rules, have ever since had the government in their own hands. But yet there has been no *abrogation* of the ancient law given to Israel. The Jews throughout the world still obey it, so far as their circumstances allow. And the time shall come, predicted by St. Paul and all the prophets, when they shall be restored to their own land, and acknowledge their true Messiah on the throne of His father David, and embrace His Gospel of Salvation and thus be "grafted in again." Then the world shall behold, as we may well believe, a manifestation of the Apostolic reverence for the same substantial principles of the Church, however modified, which the wisdom of God prescribed to His chosen Israel. That Church, remodelled in accordance with His will, shall again be planted on Sion, and shine, from the rising to the setting sun, under the promised reign of the Prince of Peace, who liveth and abideth forever.

I am perfectly aware that this view of the subject is not in accordance with the generally accepted notions of our authors, who regard the language of St. Paul as quite con-

¹ Rom. xi. 18.

clusive to prove the abolition of the whole ceremonial law. But I cannot reconcile this doctrine with the action of the Apostles, just quoted ; and as they were unanimous, and all inspired, I consider myself bound to show that there is no contradiction between their practical course and the authoritative teaching of the great Master of the Gentiles, when the subject is properly understood.

Third Chapter.

The Ordinary View Examined.

IN examining the commonly accepted views of authors on the subject before us, I cannot present them in a better form than that which is adopted by Bishop Browne, in his very excellent work on the XXXIX Articles.

“ We know well,” saith this enlightened theologian, “ how strongly St. Paul condemns those who adhered to the Jewish ceremonial. Our Lord, indeed, had declared, that one jot or tittle should not pass away till all was fulfilled. But all was fulfilled when the sceptre departed from Judah, and so the Jewish Commonwealth was dissolved ; and when the types of the law had their full accomplishment in their great Antitype, our Prophet, Priest, and King. The argument of the whole Epistle to the Galatians is directed against the observance of Jewish ceremonies. The Epistle to the Hebrews equally shows that the law had waxed old, and was ready to vanish away, and that, its accomplishment being perfected in Christ, there was no longer benefit to be gained by adhering to it. Indeed, in the Epistle to the Galatians the Apostle declares, that if a man is circumcised, and strives to keep the law (*i. e.*, the ceremonial law of Moses), Christ has become of no effect to him, he is fallen from grace.”¹

Now in all this, our learned author only declares the common opinion, adopted by some of the Gentile fathers,

¹ *Exposition of the Thirty-Nine Articles*, (2d Lond. Ed.) p. 207.

after the destruction of Jerusalem, when there was no longer any Church of Jewish Christians upon earth to maintain the contrary. And the same opinion is generally followed to the present day. But I cannot assent to it, because it condemns the blessed Apostles, and the manifest position taken under their guidance by the Mother Church in Jerusalem, as set forth in the quotation from the Book of the Acts in the previous chapter. I do not understand by what authority we can presume to differ in judgment from the inspired Messengers of the Lord Jesus Christ, whom He called and qualified to plant His Church throughout the world. Nor can I see the propriety of an interpretation which sets St. Paul against the other Apostles, and even against himself. For the better understanding of this very serious question, however, let me proceed to consider the statement of Bishop Browne, clause by clause, and test its Scriptural consistency.

“We know well,” saith our author, “how strongly St. Paul condemns those who adhered to the Jewish Ceremonial Law.” I answer that he nowhere condemns them, save only when the observance of that law was assumed to be *necessary to salvation*; a position manifestly at war with the liberty allowed to the converts among the Gentiles, to whom the law of Israel had not been given, and who were therefore acknowledged to be free. That this was the form of the Pharisees’ doctrine is plain from the fifteenth chapter of the Acts,¹ where we read, that “certain men which came down from Judæa taught the brethren” (sc. the Gentile Christians at Antioch), “and said, Except ye be circumcised after the manner of Moses, *ye cannot be saved.*” This teaching, of course, was strongly censured by St. Paul, whose favorite doctrine was that fundamental truth of the Gospel, “By grace are ye saved through *faith*; and that not of yourselves: it is the gift of God.”² “In Jesus Christ neither circumcision availeth any thing, nor uncircumcision;

¹ Verse 1.

² Ephes. ii. 8. .’

but *faith which worketh by love.*"¹ "A man is justified by *faith*, without the deeds of the law."² "With the *heart* man believeth unto righteousness."³ "By the deeds of the law there shall no flesh be justified."⁴ "They which are of *faith*, the same are the children of Abraham."⁵ These, and many other passages, clearly state the spiritual principle of salvation, so that "without faith, it is impossible to please God."⁶

But there were then, as there are now, a class of men who trusted in their own works for salvation, and placed their hope in their punctual observance of religious forms, without any proper consciousness of their dependence on the perfect righteousness and atoning sacrifice of the Son of God, or their absolute need of the awakening and sanctifying influence of the Holy Spirit. These men had no true conviction that they were sinners by nature and by practice; that they could only be pardoned by the free grace of God, granted by the mediation of that Divine Redeemer who died for their sins and rose again for their justification; that humble repentance and faith in Him could alone restore them to the Divine favor; and that no outward act, and no religious ordinance, could be of any avail, where genuine repentance and grateful faith and confidence in Christ were wanting.

Against these self-righteous slaves of forms and ceremonies, St. Paul contended with zealous constancy. But nowhere does he condemn circumcision amongst the Israelites, or blame his Jewish brethren for their adherence to the Mosaic law. On the contrary, in answer to the question, "What advantage hath the Jew, or what profit is there in circumcision?" he replies, "Much every way."⁷ And to show the true spiritual character of that ordinance, he saith, that "he is not a Jew, which is one outwardly; neither

¹ Gal. v. 6.² Rom. iii. 28.³ Rom. x. 10.⁴ Rom. iii. 20.⁵ Gal. iii. 7.⁶ Heb. xi. 6.⁷ Rom. iii. 1.

is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”¹ This language might be applied with equal correctness to the ordinances of the Church. He is not a Christian who is only one outwardly, neither are those sacraments which are merely outward in the flesh. But he is a Christian who is one inwardly, and the sacrifice we offer must be that of the heart, in the spirit and not in the letter only, whose praise is not of men but of God.

But does this doctrine warrant any disregard of the outward form, as if it were incompatible with the spirit of inward devotion? It would be mere absurdity to think so. And with respect to St. Paul himself, we know that he could not have condemned circumcision when he administered it to his favorite Timothy, nor did he turn aside from the Mosaic ceremonies, when he accepted the advice of his Apostolic brethren at Jerusalem, and publicly showed his willingness to “walk orderly and keep the law.”

Our author’s next statement is as follows: “Our Lord,” saith he, “had indeed declared that one jot or one tittle should not pass away till all was fulfilled. But all was fulfilled when the sceptre departed from Judah, and so the Jewish Commonwealth was dissolved; and when the types of the law had their full accomplishment in their great Antitype, our Prophet, Priest and King.”

This statement seems to me strangely deficient in the usual accuracy of the learned author. The Saviour saith, that “one jot or one tittle should in nowise pass away till all was fulfilled.” All what? Surely all that was *predicted*, for the word “fulfill” plainly points to the prophecies. But had not our Lord Himself foretold the end of the world under the present dispensation, and His own second Advent? And are these sublime events fulfilled? Had He

¹ Rom. ii. 28-9.

not said to the Apostles, "In the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the Twelve Tribes of Israel." Is that fulfilled? The prophet Isaiah points us to the time when the wolf shall dwell with the lamb, and the lion shall eat straw like the ox; when men shall beat their swords into ploughshares and their spears into pruning hooks, and learn war no more. Is that fulfilled? The blessed Redeemer predicted the final resurrection, and the general Judgment, when the angels should gather His elect, and they should sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven. Is that fulfilled? But it is needless to point out any more of those great events which remain as yet in the distant future, but which shall assuredly arrive in their appointed season, for the mouth of the Lord hath spoken it. And if not one jot nor tittle shall pass from the law until the whole be fulfilled, as the Saviour Himself so expressly declared, what language can be found to express a more enduring perpetuity?

The plain fact, therefore, seems to be that our learned author's argument is based on a most unauthorized assumption. The first coming, and the wondrous works and yet more wondrous death, resurrection, and ascension of the glorious Redeemer, only fulfilled a part, though an all-important part, of the sublime plan which His precious Gospel sets before us. The grand result is the prize to which we are all exhorted to press forward, and there we have the hope that is sure and steadfast, as an "anchor" to the soul.

I proceed to the third clause of our author's statement, where he saith that "the whole Epistle to the Galatians is directed against the observance of Jewish ceremonies." And a little lower down he adds the declaration of the Apostle, "that if a man is circumcised and strives to keep the law (*i. e.*, the ceremonial law of Moses), Christ has become of no effect unto him, he is fallen from grace." But

not a word is said about the peculiar circumstances of the case, although it is absolutely necessary to understand these, in order to relieve the character of the Apostle from the grossest inconsistency.

The Galatians were a Church of heathen Gentiles, and, of course, they had received the Gospel at the lips of St. Paul, with perfect freedom from the Mosaic law, which had only been ordained for Israel. But after they had become thus established in the faith, they had been led away by some of the same Pharisaic Jews, who doubtless persuaded them, as in the case already cited, to adopt circumcision and all the rest of the Mosaic system, or they *could not be saved*.

Of course, this, in their circumstances, was an open insult to the authoritative truth of the Apostle's doctrine, which was identical with the decree of the Council of Jerusalem, and was in accordance with the mind of the Holy Spirit. The Ceremonial Law was the special heritage of the Jewish people, and as St. Paul had no right to impose it on the Gentiles, they had no right to make it a law unto themselves, as being necessary to their salvation. Their doing so, therefore, was an offense against the Holy Ghost. It placed their souls in peril, because it was a virtual denial of the sufficiency of the faith in Christ, which was the cardinal doctrine of the Gospel. And thus it called for the severe rebuke of the Apostle, since, through this fatal error, they had "fallen from grace," and the Redeemer became "of no effect to them."

Thus, rightly understood, it is surely manifest that the case of the Galatians affords no proof whatever of the abrogation of the law with respect to Israel. We have already seen that all the Apostles, including St. Paul himself, considered the Mosaic ritual to be still binding upon the Jewish Church in Jerusalem. It belonged to them and not to the Gentiles. No Church may presume to change the obligations of religious duty, which must rest solely on the author-

ity of Christ. The Galatians sinned, therefore, in acting against His will concerning them. And the Jewish Church would have been also open to rebuke, if they had laid aside the divine law, so expressly prescribed to Israel, before it had been repealed.

The remaining portion of our author's argument is in these words, viz. : "The Epistle to the Hebrews," saith he, "equally shows that the law had waxed old, and was ready to vanish away, and that, its accomplishment being perfected in Christ, there was no longer benefit to be gained by adhering to it."

I do not acknowledge the correctness of this conclusion. The Epistle to the Hebrews, when properly examined, will be found limited to a few of the highest and most important doctrines, and does not conflict in any form with the reverence of the Jewish Christians for circumcision, or the general precepts of the Mosaic law. A brief analysis, however, may be desirable, as this Epistle is the stronghold of those who maintain the current hypothesis.

Fourth Chapter.

The Ordinary View Further Examined.

THE first topic treated in the Epistle to the Hebrews, is the divine nature and majesty of Christ, which is proved from the Psalms of David. Moses was faithful as a servant, but Christ Jesus as the Son of God. He is set forth, next, as our Great High Priest, called after the order of Melchizedek, who was greater than Abraham, because the patriarch paid tithes to him and received his blessing. And as our Lord was now exalted to the heavens, it was evident that perfection could not be by the Levitical priesthood, which was only a type of the true High-priesthood of Christ. "The priesthood therefore being changed," continues the Apostle, "there is made of necessity a change also of the law." That is, of the *law of the priesthood*, for that was the only topic to which he referred.

The argument of the eighth chapter sets forth the main ground for the current opinion, where we read of the two covenants, the one being the covenant of *works*, presented by the principle of legal obedience, which the Israelites were constantly breaking; and the other the covenant of *grace*, through the merits and sacrifice of the Great High Priest, who gave His own blood to atone for the sins of His chosen people. "If that first covenant had been faultless," saith the Apostle, "then should no place have been sought for the second. For, finding fault with them (*i. e.*, the people of Israel), He saith, ". . . . I will make

a new covenant with the house of Israel." And again: "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." ¹

The first question that presents itself in the interpretation of this passage, is the time intended by the phrase, "After those days." The common opinion refers it to the period of the Apostles. But how does that opinion consist with the statement that this covenant should be made "with the house of Israel," and should operate so effectually, that "all should then know the Lord, from the least unto the greatest?" The portion of the Jews who embraced the Gospel under the Apostles was a very small fraction of the house of Israel. And hence I should rather conclude that the inspired writer here refers to the times of their restoration and conversion, when, as he elsewhere declares, "All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." ²

To me it appears very plain that this is the true meaning of the passage; and if so, the period to which St. Paul alludes has not yet arrived, nor will it arrive until the Jews shall be "grafted in again," upon their own olive-tree, at the second Advent of their Divine Messiah.

And this agrees with the conclusion of the Apostle, "In that He saith, A new covenant, He hath made the first old.

¹ Heb. viii. 8-13.

² Rom. xi. 26, 27.

Now that which decayeth and waxeth old, is *ready to vanish away.*" If St. Paul had here intended to warrant the common opinion adopted by Bishop Browne, he should have said that the old covenant *had already* vanished away, for this Epistle is set down to A. D. 64, and was therefore written thirty-one years after the Ascension of the Saviour.

But in truth the old covenant, as the phrase is used in this famous chapter, can with no propriety be applied to the divine system of the Jewish worship. It should rather be understood in accordance with St. Paul's doctrine on the law and the Gospel, to which he so often refers. This he sets forth very clearly in stating the cause why the Jews had rejected the Redeemer. And I quote his language in full, as the best comment on his meaning:—

"Brethren," saith the Apostle to the Romans, "my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which *doeth those things shall live by them.* But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the *word of faith*, which we preach: That if thou shalt *confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.* For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."¹

¹ Rom. x. 1-11.

Still further to prove that the covenant of works, in which the Jews thought they could be saved by their own righteousness, is not to be restricted to the religious ritual of the Church in ancient Israel, I refer to the Epistle to the Galatians,¹ where we read as follows:—

“Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the *two covenants*; the one from the Mount *Sinai*, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. . . . Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.”²

Here we have a sure key to the meaning of St. Paul, where he speaks of the two covenants. The covenant of works he calls rightly the covenant of bondage, and we must specially note that he refers it to *Mount Sinai* where God pronounced the Ten Commandments, clearly showing that he was not alluding to religious rites and ceremonies, but to that very *moral law* which our own, and every other orthodox Church retains.³

This law he calls elsewhere “holy, just, and good.” By

¹ Ch. iv. 21.

² Gal. iv. 21-31.

³ This word “covenant,” is expressly applied to the Tables of the Ten Commandments in the following texts:—

it is the knowledge of sin, for as sin is rightly defined by him to be "the transgression of the law," and "where no law is, there is no transgression," it is manifest that men could never learn that they were sinners, in absolute need of the divine mercy and forgiveness through the Saviour, until the standard of the Law was solemnly held up before them, by which alone they could be taught the fearful extent of their iniquity. And hence the Apostle saith most truly that "the law was our *schoolmaster to bring us unto Christ*, that we might be *justified by faith*" in His perfect righteousness and atonement,¹ since, without Him, we must be forever in bondage to the condemnation which the Word of God pronounces upon the sinner; declaring that "cursed is every one that continueth not in all things written in the book of the law to do them." From this curse, which rests on all men (for all have sinned, and the whole world is guilty), Christ Jesus alone can set us free. And His precious Gospel is therefore the *other covenant*, the Covenant of Grace, granted by the infinite love and free mercy of the Most High, and accepted by the penitent transgressor through *faith* — a heartfelt trust and confidence in the blessed Redeemer.

The Covenant of Works is called the *Old Covenant*, be-

Exod. xxxiv. 28, "He wrote upon the *tables* the words of the covenant."

Deut. ix. 9, "The *tables of stone*, even the *tables* of the covenant."

Deut. ix. 11, "The Lord gave me the *two tables of stone*, even the *tables* of the covenant."

Deut. ix. 15, "The *two tables* of the covenant were in my two hands."

The term is often used with a larger application, but the allusion to Mount Sinai shows the Apostle's meaning clearly, for no other words were there uttered by the Almighty, in the *bearing of all Israel*. The other communications of the Deity, which were of a legal character, were to Moses alone.

¹ Gal. iii. 24.

cause it was given to Adam in Paradise, and his happiness was made to depend on his obedience to the law. The Covenant of Grace was instituted after the fall, and sacrifices were directed as types of the atonement which the promised Seed of the woman — our Lord and Saviour — should accomplish in the appointed time, as the Lamb of God, ordained to take away the sins of the world, and destroy the dominion of the serpent, Satan, by whose temptation our first parents were led astray. In that covenant Abel believed, and the Apostle commemorates his faith and that of the old patriarchs and saints of Israel, near the close of his Epistle to the Hebrews. And it was with reference to the same covenant that the whole religion of the Mosaic system was arranged, “the shadow of good things to come,” not that the blood of bulls and goats could take away sins by their inherent efficacy, nor that any outward ordinance, of itself, could purify the soul; but because the wisdom and the love of God condescended to direct it as the best mode to secure the faith and holiness of His chosen people, until the time when the typical portion of it should be fulfilled by the actual coming of the divine Redeemer, and all the rest of the sublime system should be matured and fully developed, for the salvation of mankind.

We have seen the reason which rendered it necessary to republish the covenant of the law from Mount Sinai, viz., to teach the knowledge of sin, and thus to bring men, in repentance and faith, to the promised Saviour. Moses had declared that the “first and great commandment” was to love the Lord our God with all our heart and mind and strength, and our neighbor (or fellow being) as ourselves. This we may well suppose to be the original law of angels and all intelligent creatures throughout the universe. And we may rightly conceive that in this form it was given to Adam and Eve. The Saviour saith that on these two commandments hang all the law and the prophets. Hence it

is easy to perceive that when it was republished on Mount Sinai, it was the same law essentially, for "love is the fulfilling of the law,"—only, it was then drawn out into detail, for the better understanding of the people.

But the pride and folly of the human heart led to the fearful abuse that the Jews fancied themselves able to keep the commandments of God by outwardly abstaining from gross transgressions, and leading what they regarded as a moral life, totally forgetting that those commandments were founded on the heavenly law of love, and reducing their religion to mere forms and ceremonies. Thus they bound themselves to the covenant of works in a blind confidence of their own sufficiency, without any real consciousness of sin, without humility, repentance, or any true sense of their utter dependence on the divine grace and mercy, satisfied with their own miserable acts of stated observance, and rejecting, in their self-righteous complacency, the whole celestial plan which could alone save them from destruction, and qualify them for the kingdom of heaven.

This was the terrible misapplication of the covenant of works against which our Lord and His zealous Apostle inveighed so sharply, for it had become the received system of the Pharisees, and of the great mass of the whole Jewish people. Nor was it confined to them, for it is the vice of human nature; and even amongst those who form the majority of Christian nations, this same covenant of works, this same proud self-righteousness, this same blind confidence in themselves, is seen, alas, to govern many within the Church, while there are multitudes beyond her pale who do not care to cover the rebellion of their hearts by even an outward compliance with the forms of religion.

In my humble judgment, this view of the two covenants seems altogether more consistent with the whole of St. Paul's doctrine than that which is commonly accepted. It presents the real antagonism which turned the Jews away

from the faith of the Gospel. It saves the character of the Apostles, himself included, from the charge of gross error, in teaching the Jewish Christians to practice circumcision, and walk orderly, and keep the ceremonial law. It accounts for the adoption of so large a portion of the Mosaic ritual amongst the Gentile Churches, as I shall show in a subsequent chapter; and it is in perfect harmony with the seventh Article of our own Church. For that Article must be understood to refer to *Gentile believers*, who were pronounced free by the Council of the Apostles; since it is certain that there was no Church of Christian Jews on the face of the earth, after the destruction of Jerusalem.

But if, in the providence of God, a Church should again arise consisting of converted Jews, or if individual Jews should be added, from time to time, as members of a Church which belongs to Gentiles, I do not see by what warrant we could forbid those Jews to imitate the course of the Apostles, or count it an error in them to circumcise their children, and "walk orderly, and keep the law." For no man can prove that the ritual of Moses was considered as wholly abrogated by those inspired men, so far as it concerned the natural posterity of Israel; and it would seem to be a perilous presumption to assume the authority of that divine Lawgiver who is alone "able to save and to destroy." The command of the Lord gave the law to His own peculiar people, and no human power has the right to take it away.

Nevertheless, it would by no means be a just inference that, even to the Jew believing in Christ, circumcision was or can be "necessary to salvation." The true aspect of the matter was expressed by the Apostles when St. Paul was advised by them to conform publicly to the Mosaic ritual: "that all men may see," said they, "that thou thyself also walkest *orderly*, and keepest the law." It seems clear, from this language, that they regarded their ritual as a matter of divine *order*, and not as a principle of *saving faith*. For

in Jesus Christ, neither circumcision availeth any thing nor uncircumcision; but "*faith which worketh by love.*"¹ This is the doctrine of our eleventh Article, that we are *justified by faith only*. The same terms might be applied even to the outward sacraments of the Church. Our Lord Himself declares that, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He instituted the solemn form of Baptism in the name of the Trinity, and the blessed Eucharistic feast which He consecrated as the symbols of His Body and His Blood, in the strongest terms of obligation. Yet the Church teaches no more than that these sacraments are *generally necessary to salvation*. True, indeed, it is, that the visible Church of Christ cannot exist without a certain amount of *divine order*. It is the *Body* of Christ, and, like every other body, must have its appointed form, which no one can wilfully violate or disfigure without sin. But *faith in the Lord Jesus Christ* is the living element which gives value to the form. Without this faith, the form becomes dead, like the human frame when the soul has departed. And therefore, while I should utterly condemn the error of those who would destroy the divine form which the Lord has seen fit to give to His Body, the Church, yet I would not deny that even the most extreme opponent of form — the Friend or Quaker — though he belongs not to the Church on earth, may possess the spiritual grace of *faith*, and thus, through the mercy of Christ, may attain salvation.

I shall only add, before I dismiss this branch of my subject, that if the common hypothesis, sustained by Bishop Browne, namely, that the ancient Church of Israel had passed entirely away, were really in accordance with the judgment of the Apostles, it would seem to have been a matter of course that they should avoid the Temple at Jerusalem, and the worship of the Synagogue. But instead of this, the Book of the Acts informs us that they fre-

¹ Gal. v. 6.

quented the Temple, were *daily* in the Temple, preached and worked miracles in the Temple. And in the travels of St. Paul, at Antioch, Iconium, Thessalonica, Berea, Athens, and Corinth, it is expressly recorded that he went *first* to the Jewish synagogue; proclaimed his celestial message *first* to the literal descendants of Abraham; and always marked the distinction between the Jew and the Gentile as still subsisting, though the wall of partition was so far broken down by the Gospel that they might live as brethren in the faith of Christ, the Lord of all. And in this there was no incongruity. We all know how, in after ages, the orders of monks had a different rule of life from the rest of the laity, while the rule of faith and the communion of the Church were the same. And the Jews were authorized to keep up their distinction, on a far higher ground, because it was the law prescribed to them by the God of Israel.

Fifth Chapter.

Points of Conformity between the Mosaic Ritual and the Church.

ENOUGH has been said, I trust, to vindicate the course of the Apostles and the mother Church in Jerusalem, in their firm adherence to circumcision and the ceremonial law, as being themselves the literal Israelites, to whom the Mosaic ritual was given; though the Gentiles, to whom it was not given, were declared to be free. I have next to point out the various matters in which those free Gentiles conformed to the "order" of the Mosaic law; and these will be found much more numerous than is commonly apprehended.

1. Commencing with the sacred edifices of the primitive Christians, we find that they were built facing towards the east, like the Temple at Jerusalem; the chancel, with the altar, being at the west, while the general form was borrowed from the same sacred type; the nave corresponding to the holy place, where the faithful or the communicants were stationed; and the chancel railed off from it for the Bishop and the priests, containing the altar, in memorial of the *sanctum sanctorum*, and for this reason called the *sanctuary*.¹

To this position of the sacred edifices, however, there were frequent exceptions, especially after the heathen temples, in which there was little attention to the points of the

¹ See *Baronius, Annal.*, Tom. 1, p. 524-525, and again, p. 533.

compass, were converted into churches. But the better rule was that already stated, and hence it was followed in the modern cathedral of Rome, the famed St. Peter's, where the entrance is toward the east, and the great altar toward the west, in true accordance with the model in ancient Israel.

Our learned antiquarian, Bingham, to whom I shall frequently refer as a standard authority, states that the early Christians had churches, built during the intervals of persecution.¹ "The proofs of this," saith he, "are abundant in the third century."² But he concludes that the chancels were towards the east, though not always, as some of the finest structures had the altars at the west end, and the doors at the east, like Solomon's Temple.³ It is to be specially noted, however, that the altars were *never placed at the back wall*. That was the position occupied by the Bishop's chair, the seats of the presbyters or priests being on either side of the apse, and the Holy Table or Altar standing lower down, between the Bishop and the congregation.⁴ This is made perfectly plain in the diagram given by Bingham, which shows the ground plans of five churches, the oldest of which we have any precise information. Our author admits that they were built "with some regard to the Jewish Temple."⁵ He might have said much more, with perfect truth, as will be abundantly manifest from other parts of his description.

Thus, in the *atrium*, or open square before the church, there was commonly a fountain or cistern of water for the people to wash, before they entered.⁶ This was in accordance with the brazen laver before the Tabernacle.⁷

The holy gates and veils, still used in the Oriental

¹ See *Bingham's Antiquities*, Vol. 2, p. 370.

² *Ibid.* p. 379, &c.

⁴ *Ibid.* pp. 403, 417, 429, 441.

⁶ *Ibid.* p. 403.

³ *Ibid.* p. 399.

⁵ *Ibid.* p. 400.

⁷ Exod. xxx. 18.

Churches, in plain allusion to the Jewish Sanctuary, are also mentioned by Bingham.¹

The men and women occupied separate places, as in the Jewish Synagogue.²

Texts of Scripture were written on the walls, and the Mosaic law speaks of a similar practice.

The Holy Tables were also called Altars, the terms being used indifferently to mean the same thing.³

They were made of wood at first, but afterwards of stone.⁴ For it is certain that this latter material was in use even before the time of Gregory Nyssen,⁵ because he speaks of the *stone altar*; in his discourse on baptism. And the first decree of the Church in relation to the matter was passed in A. D. 509, at the Council of Epone, directing that "no altar should be consecrated but such as were made of stone only." The form of an altar rather than that of a table became then common. And thus the matter remained to the present day.

Here, by the way, I may remark the mistake made by many good Christian men, who confine their notion of an altar to the rite of animal sacrifice. Whereas we read expressly of "the *altar of gold for the incense* before the Ark."⁶ And again we see that "the children of Reuben and the children of Gad and the half tribe of Manasseh built there *an altar by Jordan*,"⁷ "not for burnt offering, nor for sacrifice: but that it may be a *witness*" between them and their brethren.⁸ And they "called the altar *Ed*: for it shall be a *witness between us*," said they, "that the Lord is God."⁹

Manifestly, therefore, there is no warrant in the Old Testament for limiting the "altar" to the offering of animal sacrifices. And when we come to the New Testa-

¹ *Antiquities*, Vol. 2, p. 435.

³ *Ibid.* p. 442.

⁵ A. D. 372.

⁷ Josh. xxii. 10.

² *Ibid.* pp. 419-421.

⁴ *Ibid.* p. 446.

⁶ Exod. xl. 5.

⁸ *Ibid.* verse 26, 27. ⁹ *Ibid.* verse 34.

ment, we see the statement of St. Paul, "We have an *altar*, whereof they have no right to eat which serve the tabernacle."¹ In the Book of Revelation we read of the souls of the martyrs, "under *the altar*."² Again, St. John saith, that "another angel came and stood *at the altar*, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the *golden altar* which was before the throne."³ And again, saith the same Apostle, "I heard a voice from the four horns of the *golden altar* which is before God."⁴ None of these passages can be regarded as favoring the strange notion that the application of the word "altar" to the Communion Table in our Institution Office is unscriptural; but on the contrary, they all prove that the term is eminently entitled to our regard, since there is an *altar of incense* belonging to the worship of Heaven, and St. Paul himself uses the word with a clear reference to the Church on earth.

As to the other branch of the hypothesis, viz., that the Communion Table must be of wood, "an honest table with legs to it," although there are some very respectable names quoted in its favor, yet I must confess my surprise that any importance should be attached to such a restriction. For it is surely plain to the slightest reflection, that the word *table* refers properly to the *upper surface*, and not to the legs. The chair, the sofa, and the bedstead all have legs, as well as the table. Thus, too, it is common to say *table rock*, and *table land*, meaning simply that they have a *flat surface*, like a table. And as to the *material*, there may be tables of gold and silver, and marble and iron, as well as of wood. Custom has indeed attached the term "altar" to the form in common use after stone was ordered to be employed in the construction. But whether it was called by the one name or the other, the religious meaning of the Holy Table or the Altar was precisely the same.

¹ Heb. xiii. 10. ² Rev. vi. 9. ³ Ibid. viii. 3. ⁴ Ibid. ix. 13.

The result, as it seems to me, is very plain, that the liberty of the Church is not to be troubled by any censure in this matter. The Holy Table may be constructed lawfully either of wood or of stone, with any kind of support that may be preferred, in the form of an altar or otherwise. And it may be called the Altar or the Holy Table, indifferently, as it was by the old Fathers, without the slightest real warrant for blame or censure.

But to return from this digression, I proceed to some other customs of the Church, which remind us of the Mosaic Ritual.

That candlesticks or lamps were used universally, is stated by Bingham,¹ and these were of gold at Rome, in the time of St. Laurence. Our author, on the authority of St. Jerome, allows that they were lighted by day as well as night. He regards this, however, as an innovation, because the first and primitive use of them was a matter of necessity, when Christians were forced to meet in nocturnal assemblies for fear of persecution. But Jerome says, that though there was no order of the Church to favor the lighting of candles by day, yet the custom was tolerated in some places, and it was quite free from any suspicion of idolatry.²

Our author, nevertheless, thinks that it was positively forbidden, and quotes the Council of Eliberis saying, "Let no one presume to set up lights in the daytime in any *cemetery or church*, for the spirits of the saints are not to be molested;" "from whence," saith he, "it is evident that the contrary custom must be new, *though prevailing both in the East and in the West, in the time of Paulinus and St. Jerome.*"³

Here, as it seems to my humble judgment, the learned Bingham reasons very badly. The Council of Eliberis was not of sufficient importance to represent the Church at large, and in the Canon to which Bingham refers, the

¹ *Antiquities*, Vol. 2, p. 461. ² *Ibid.* p. 462. ³ *Ibid.*

reason assigned is so preposterous that it stultifies itself. For who, in his sober senses, believes that the lighting of candles, either by day or by night, could "*molest the spirits of the saints?*" Such a canon could have no possible effect against the fact which our author himself states so plainly, viz. : that this custom was "*prevailing both in the East and in the West, in the time of Paulinus and St. Jerome.*" It is notorious that both in the Roman and the Oriental Churches it is universal, and has been so, in the Eastern Churches at least, from the earliest antiquity.

This point of primitive practice, then, may be fairly claimed as an imitation of the Mosaic Ritual, with reference to the seven-branched candlestick in the Temple at Jerusalem, which was kept ever burning. It has been thought by some, that the holy place was dark, and hence the constant light of this sacred candlestick was necessary. But this is a mistake, for it is expressly stated that "for the house" (*i. e.* the Temple) Solomon "made windows of narrow lights."¹ Therefore it was not dark by day; and the candlestick, like all things else belonging to the sacred edifice, must be understood to have borne a mystical or symbolic meaning, probably with regard to the sevenfold spiritual illumination of the Holy Ghost, stated by the prophet Isaiah² in words which are still preserved by our Church in the prayer before Confirmation.

Our author, Bingham, next passes on to the use of incense, to which he is strongly opposed, although the authorities which he quotes are, on the whole, against him. He says, very truly, that there are "no footsteps of censers or incense in the first three ages of the Church." But these were ages when the Christians sustained, from time to time, many heavy and cruel persecutions, during which their worship was chiefly by night; and the burning of incense would then be dangerous, because its odor might have betrayed them. But he acknowledges that "the

¹ 1 Kings vi. 4.

² Isaiah xi. 2.

Apostolic Canons mention incense in the time of the oblation:”¹ only, he objects to their antiquity, as their date is still uncertain. He also quotes Hippolytus Portuensis in the second century, saying that the Church shall mourn with a very great mourning, because her oblation and incense are not duly performed;” and especially he cites St. Ambrose, who, speaking of the angel’s appearing unto Zacharias, standing on the right side of the altar of incense, says, “I wish the angel may stand by us when we incense the altar, and offer our sacrifice; yea, doubtless, the angel stands by us, at the time that Christ stands there and is offered upon the altar.” “Here,” saith Bingham, “I take it, the sacrificing of Christ and the incensing of the altar are both of the same nature, that is, spiritual and mystical, and therefore, hence, nothing can be concluded for the use of incense and censers in the Christian Church.”

Now this appears to me a very strange specimen of logic. St. Ambrose was speaking of a *real angel*, and a *real altar*. Why is not the *incensing* of that altar equally real? Because the sacrificing of Christ, once for all completed on the Cross, *could* only be symbolical and commemorative, must the incense, which was a constant part of divine worship in the ancient Church, be therefore any more *mystical* than the altar at which it was offered? Plainly such reasoning has neither force nor fairness to recommend it. Our author admits that Evagrius, who wrote his Church history in the sixth century, mentions golden crosses and golden *censers*, given by Chosroes to the Church in Constantinople. “By which we may *guess*,” saith he, “that crosses and censers were the product of the same age, and came into the Church together.”² But does Evagrius speak of them as a novelty? Does he not rather mention them as a proof of the monarch’s piety and zeal? And with what justice can our author “*guess*” that they were then introduced for the first time, when he is obliged to

¹ *Antiquities*, Vol. 2, p. 462.

² *Ibid.* p. 464.

acknowledge that they were referred to so plainly, in the Apostolic Canons, and by Hippolytus and St. Ambrose, more than two hundred years before ?

For myself, I can only say that I have no doubt on the subject. Nor can I see any reason why the Church of the Gentiles should not have followed the divine law of the Mosaic system in the use of incense, for it seems to have been used as an expressive symbol of the prayers of the saints, and is equally appropriate to Jew and Gentile. But the strongest proof to my mind is the declaration of the Almighty by the prophet Malachi, "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place *incense* shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts."¹ Here we have express mention of *incense* which should be offered *in every place* by those who had been *heathen Gentiles*. And we have already seen that St. John saw the angel offering incense, with the prayers of the saints, in the court of Heaven. On what ground, then, should it be unlawful to offer it in the Church on earth? What could be more Scriptural, more natural, nay, more a matter of course, than its early introduction, with the fullest presumed sanction of those Apostles who knew the Jewish Ritual to be divine ?

I pass next to the custom of bowing toward the altar, so universal amongst the Oriental and Roman Churches. This is considered by Bingham as a doubtful matter. But he quotes, with seeming approbation, the learned Joseph Mede, who thought that although there was no plain demonstration of it in the ancient writers, yet there was some probability of such a custom in the early Church. "The Jews," saith this writer, "used to bow themselves down towards the mercy-seat. The Christians after them, in the Greek and Oriental Churches, have, time out of mind, and without

¹ Mal. i. 11.

any known beginning thereof, used to bow in like manner, toward the Altar or Holy Table, saying, 'God be merciful to me a sinner,' as appears by the Liturgies of St. Chrysostom and St. Basil, and as they are still known to do at this day. Which custom of theirs, not being found in the decrees or canons of any Council, and being so agreeable to the use of God's people in the Old Testament, may therefore seem to have been derived to them from very remote and ancient tradition."¹

A much more important matter, viz., the use of oil or chrism in Confirmation, next demands attention. This, as Bingham admits, is plainly stated by Tertullian to have been the established practice about the year 200.² And our author says that "it was this unction at the completion of baptism, to which they ascribed the power of making every Christian, in some sense, partaker of a royal priesthood, which is not only said by Origen, but by Pope Leo, St. Jerome, and many others." The author of the Constitutions states it to be, on man's part, the confirmation of the confessions and compacts made with God in baptism; and on God's part, the collation of the Holy Spirit, represented by this ceremony of anointing."³ It was the opinion of Bishop Pearson that the use of chrism in Confirmation came into the Church shortly after the time of the Apostles. It was consecrated by the Bishop,⁴ and is used by the Greek and Oriental Churches, as well as by the Church of Rome, to this day.

Here, again, we are reminded of the holy anointing oil commanded by the Mosaic Ritual.⁵ And this furnishes another strong feature of the correspondence between the Gentile Church and that divinely ordered system.

We come now to the matter of the garments adopted by the Primitive Ministry. Baronius quotes from the Fathers

¹ *Antiquities*, Vol. 2, p. 557.

² *Ibid.* 4. p. 28. ³ *Ibid.* p. 29.

⁴ *Ibid.* 3, p. 573.

⁵ *Exod.* xxx. 22-34.

some proofs that St. James the Just, first Bishop of Jerusalem, and also St. John (who presided, in the latter part of his life, over the Churches of Asia Minor, having Bishops under him), wore the golden ornament which was prescribed for the mitre of the High Priest in the Mosaic Ritual.¹

He also states, on the same authority, that the primitive Christians wore the *pallium* after the manner of the Jews, and not the Roman *toga*.²

Bingham says, that "in the beginning of the fourth age, when the Church was quietly composed by Constantine and settled in peace, we are sure a distinction was made in the habits and vestments of divine service. For Constantine himself is said to have given a rich vestment, embroidered with gold, to Macarius, Bishop of Jerusalem, to be worn by him" in the celebration of the sacred offices. Athanasius raised a fund for the linen vestments of the Church. "This is mentioned both by Athanasius and by Sozomen, the one calling them linen *sticharia*, and the other linen *tunicles*, which are the same thing." St. Jerome often mentions this distinction of habits as generally observed in his time. In his book against Pelagius he asks, "What harm is it, if a Bishop, presbyter, or deacon, or any other of the ecclesiastical order, come forth in a white vestment when they administer the sacraments?" St. Chrysostom also intimates that the deacons wore a peculiar habit, when he says, "their honor, crown, and glory did not consist so much in their walking about the Church in a white and shining garment, as in their power to repel unworthy communicants from the Lord's table." And Severianus, Bishop of Gabala, contemporary with Chrysostom, speaking of those deacons, saith, "They resembled the wings of angels, with their veils or tippets on their left shoulders, going about the Church and crying out, 'Let none of the Catechumens be present

¹ Baronius Ann., Tom. 1, p. 269.

² Ibid. p. 521.

at the mysteries.' These white habits were the *surplices* used in divine service."¹

"The Council of Laodicea," continues our author, "has two canons concerning the *orarium*, which was a 'scarf or tippet,' to be worn on the shoulders by Bishops, priests, and deacons, all below these being expressly debarred the use of it by that council. The Fourth Council of Carthage speaks of the *alba*, or *albe*. The First Council of Braga speaks of the *tunica* (tunicle or surplice), and the *orarium*, as belonging to deacons, and the Third Council of Braga orders priests to wear the *orarium* on both shoulders. By which we learn," says Bingham, "that the *tunica* or surplice was common to all the clergy, the *orarium* on the left shoulder proper to deacons, and on both shoulders the distinguishing badge of priests."²

The Fourth Council of Toledo is more particular, specifying, for a Bishop, the *orarium*, ring, and staff; for a presbyter, the *orarium* and *planeta*; for a deacon the *orarium* and *alba*, or *albe*—the *orarium* being on his left shoulder only.³ The author of the "Questions on the Old and New Testament," under the name of St. Austin, speaks also of the *dalmatica*.⁴

Our author gives no more information on the subject of garments. So far, however, as this account extends, it agrees in the main with the same principle so often stated, viz.: that the Mosaic Ritual was the guide of the Gentile Church. For there we know that the Lord commanded His priests to have sacred garments "for glory and for beauty," and that *white linen* was the material to be employed; while those directed for the High Priest were exceedingly splendid, consisting of white linen, with gold, purple, blue, and crimson. But we see the entire exclusion of *black*, which is the symbol of sin and mourning; and

¹ *Antiquities*, Vol. 4, p. 321-324.

² *Ibid.*

³ *Ibid.* p. 325.

⁴ *Ibid.* p. 326.

we may reverently believe that white was adopted as the true outward symbol of purity and joy.

The same symbolism appears in the Book of Revelation, where the Church in glory is represented. "The marriage of the Lamb is come," saith the voice of the great multitude, "and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and *white*: for the *fine linen is the righteousness of saints.*"¹

Nor is this without support from various other parts of Scripture. Thus the prophet Daniel saw the "Ancient of days," "whose garment was *white* as snow."² In the transfiguration of our Lord, His raiment appeared *white* as the light.³ Thus, too, the angels always showed themselves clothed in *white*. Speaking of the saints, the Redeemer saith, "They shall walk with me in *white*: for they are worthy."⁴ And again, "He that overcometh, the same shall be clothed in *white* raiment."⁵ To the souls of the martyrs were given *white* robes. And the saints are said to have "washed their robes, and made them *white* in the blood of the Lamb."⁶

But all this bears reference to Christ, who is the "end of the law for righteousness." For every thing in His Church should have a meaning, appropriate to His work of mercy to our fallen and perishing world. And hence the official garments of His ministers should remind the beholder of His purity and love, and express, as far as they can express, their relation to their divine Master. They are ambassadors from the King of Heaven; and as the ambassadors of every earthly sovereign are expected to appear officially, on public occasions, in the insignia of their respective governments, much more should the representatives of Christ bear some plain mark of their distinctive character. Thus the garments of the High Priest

¹ Rev. xix. 7, 8.

² Dan. vii. 9.

³ St. Mat. xvii. 2.

⁴ Rev. iii. 4.

⁵ Ibid. iii. 5, &c.

⁶ Ibid. vii. 14.

were all symbolical of Christ. The breastplate, containing the *Urim* and *Thummim*, was a symbol of His divine judgment and omniscience; the purple and gold, of His royalty; the crimson, of His atoning blood; the blue, of His heavenly kingdom; and the white, of His perfect righteousness, extended to His faithful people. And this last, which presented the principle to be most constantly followed by the Church, whose union to Christ is the only ground of salvation, was therefore the chief mark in the garments of the sacred priesthood among the Jews, and passed from them, as we have seen, to the Gentiles, on the strongest ground of Scriptural consistency.

There are many good and respectable Christians in our day, who regard this matter of distinctive ministerial garments with contempt, and sometimes even with positive aversion, because they look upon it as one of the corruptions of Romanism. But the ancient Church of God is not to be regarded with contempt by any man who professes to believe the Bible. That sacred institution was divine, and was given by the Almighty Himself, to His own chosen and peculiar people. None but a fool would say that the Church of the Jews had any connection with the system of Popery. Nor will any sensible man pretend that the Reformation of the sixteenth century was occasioned by the dress or ecclesiastical order of the Church of Rome, which are in no respect more splendid or imposing than the usages of the Oriental Churches of Greece and Russia. It would have been mere madness to plunge the religion of Europe into confusion for a cause of no more consequence than this. It was not ministerial dress, but corruption in doctrine, and government and morals, which called for Reformation. The despotic tyranny of the Pope, sustained by bloody wars of persecution; the worship of the Virgin and the saints; the adoration of the consecrated wafer and images and relics; the irresponsible dominion of the priests in auricular confession; the usurpation of tradi-

tion over the Word of God ; the moral abuses of sacerdotal and monastic celibacy ; the exaction of property through the false delusions of purgatory and indulgences ; the marvellous presumption which undertook to add twelve articles to the Creed of the Apostles : these terrible invasions of divine truth and pure faith, were the real evils against which the Reformation was directed. And the mind that fancies it to have made its assault against the priestly dress, or other harmless matters of outward ceremonial, had need to go to school, and learn the plainest lessons in ecclesiastical history.

In the view of reason, however, this contempt of ministerial garments has no justification. Most certain, indeed, it is, that God looks on the heart, and that faith, in the heart changed and sanctified by the grace of the Holy Spirit, must be the animating principle of all acceptable worship. But does this interfere with a due correspondence in outward forms? Did the Lord of heaven and earth make a mistake, when He ordered Aaron and his sons to make priestly garments "for glory and for beauty?" Can He be supposed indifferent to these things in His earthly sanctuary, when He has been pleased to spread "glory and beauty" through all His works? The sun, traveling in light; the moon, walking in brightness; the clouds of crimson and gold; the rich and varied vegetation; the gorgeous plumage of the birds; the shining splendor even of the insects; the brilliant hues of the flowers and the incense of their sweet perfume: all prove that the Creator not only rejoices to spread abroad His works of "glory and of beauty," but that man, who was made in the image of God, and placed in the dominion over this wondrous world, should delight in the display of so much divine benevolence. For to this end, the love of "glory and of beauty" was planted in our nature; and we are forced to admire them in every thing else, however a blind and absurd prejudice may have perverted our common sense, by persuading us to exclude them from the duty of religion.

Reason itself, therefore, must approve the rule laid down in the Mosaic system, as the only rule which is consistent with the majesty of God. Nay, it is the only rule consistent with the laws of human nature. For men are not, and cannot be made, indifferent, to the outward dress. Take away the official dress from the army, and how would the "glory" of war disappear? Take away the dress which taste requires in civilized society, and what substitute could make it attractive? We all know that the dress is not the man or the woman, yet what man or woman can be insensible to its power? The ritual given to Israel, therefore, in this matter, is in perfect harmony with reason; and if, in the Church of Rome, we find the principle associated with superstition and dangerous error, it is none the less our duty to take all that the Scriptures and the reason of the case can justify, and thus preserve the good, while we cast the evil away. "Glory and beauty" were ordained by the Almighty for the sanctuary, and for the garments of His chosen priesthood. And "glory and beauty" ought still to be their characteristics in His Church on earth, as they will be, in a far more sublime sense, when the Bride of the Lamb, in her white linen garments, becomes the sharer of His felicity in the Church of heaven.

For myself, I must honestly confess that I regret the retention of any black whatever, in the dress of the Ministry. The white is Scriptural and of divine authority, having a clear symbolical reference to the Saviour and the righteousness of the saints. The use of black came in, at first, through the monks, and it was the authority of the Pope which introduced it into the Churches of Europe, when he gave his sanction to the Black Friars (*Fratres Predicatores*), and made them the preachers everywhere, long before the Reformation. This was the real origin of the custom which led the people throughout the whole Continent to look upon black as the proper color for the preacher. But it is totally unwarranted by Scripture and the Primitive

Church. And it is equally unwarranted by right reason. For the ambassadors of Christ are the heralds of the Gospel, — “good tidings of great joy to all people.” And their garments should be the emblems of purity and joy, and not those of sin and mourning.

Sixth Chapter.

Further Points of Conformity and Contrast.

I SHALL NOW proceed to present my readers with a summary of the matters in which the Gentile Church conformed to the Jewish system. And this agreement will be found, substantially in the following particulars :—

1st. In the threefold order of the Ministry, the old Fathers regarding the Bishop, the priests, and the deacons, as corresponding to the High Priest, the priests, and the Levites. To the Jewish Hierarchy were committed the charge over the Sanctuary, the duty of instructing the people in the Word of God, the order of divine worship in praise and prayer, and the administration of the sacred ordinances, all of which were placed under their entire control. And the Hierarchy of the Gentile Church occupied the same relative position, with which, in both cases, no other powers had the right to interfere.

2d. In the three great festivals of the year; for the Easter service corresponded to the Jewish Passover, Whitsun-day to the Jewish Pentecost, and Christmas to the Jewish feast of Tabernacles.

3d. In worship, the Psalms of the Jewish ritual were continued in the Gentile Church; the Scriptures were read according to a settled order, as in the Synagogue; while the prayers were offered in the same form of a fixed Liturgy. And all these arrangements are still found in the Jewish system of the present day.

4th. In the use of incense, chrism and lights, the whole

Gentile Church, for centuries before the great schism between the East and the West, followed the Jewish model laid down for the Temple service. The Church of Rome and the Churches of Greece and Russia continue the ancient course. And it will be seen, in the ensuing chapters, that our own branch of the Church followed the same rule in the early years of the Reformation, and that the law of the English Prayer-Book remains unchanged.

5th. In the garments of the priesthood, the whole Gentile Church took the Jewish ritual for her pattern, and we retain the cardinal feature of that system without any essential variation. Modern practice has indeed laid aside some portions of its ancient splendor, but the main distinction of the "white linen" continues the same.

6th. In the music of the Gentile Churches, the chanting of the Psalms has been adopted from the custom of ancient Israel, and their use of instruments to aid the voice justifies our organs, on the same principle.

7th. The magnificence of Church edifices, the altars, the branches and the flowers, the festal processions, the ceremony of consecration, the table of consanguinity and affinity which regulates marriage, the reference to Isaac and Rebecca in the ceremony itself, as also the mode of burying the dead, are all derived from the Jewish original. And the great code of the moral law, given from Mount Sinai, is confessedly the same to Jew and Gentile.

For the whole of these particulars it is easy to account, when we remember that the Jewish system was DIVINE, and really dictated by the same Son of God, whom we acknowledge as the incarnate Deity — the Lord and Saviour of the world; that the Apostles of Christ were all Jews, and brought up in that very system; that the Holy Spirit, by whom they were enlightened and fitted for their wondrous work, could not be supposed to depart from the previous plan of celestial wisdom without reason; and therefore that every part of that plan, which was as suitable

to the Gentiles as to the Jews, would of course be retained. For if there be a maxim in religious truth which must be universally admitted, it is surely this: that we dare not, without His own express warrant, impute change to that glorious Creator, who declares that He “changeth not,” but is “the same, yesterday, and to day, and forever!”

But now, to show, on the negative side, the harmony of the principle which I advocate, it may be well to add a brief statement of those points in which the Mosaic system directly conflicts with Romanism, or Popery.

1. There was no sacerdotal personage in the Jewish Church claiming to be the sole *Vicar of God*, asserting the right to dethrone kings and princes, dooming heretics to the flames, undertaking to deliver every departed soul from purgatory, canonizing those whom he chose to call the saints, and seating himself on the Altar as an object of worship. In a word, there was *no Pope in Israel*. Their system was a pure Theocracy. God was the Head of their Church, and He appointed no priestly viceroy. They had, indeed, a High Priest, possessed of a certain authority; but his powers and duties were specifically defined, and the responses given by the *Urim* and *Thummim* placed in the breastplate, were accepted as the answers vouchsafed by the God of Israel, and not as the dictates of the High Priest's official infallibility. We find, moreover, that the *Urim* and *Thummim*, signifying *lights* and *perfections*, disappeared after a season, through the unfaithfulness of Judah, while the office of the High Priest remained. And in the time of our Lord, we see that He was brought to trial *before the Council*; and it was the voice of the Council, rather than the authority of the High Priest, by which he was pronounced to be “worthy of death.” Thus, in the office of the High Priest, there is not the slightest warrant for the despotic sovereignty of the papal prerogative, to say nothing of the difference between the moderate authority vested in him as the chief priest of a single nation, and the

monstrous assumption of the Pope, who calls himself the spiritual monarch of the whole world !

2. We discover, secondly, in the Jewish Church, no trace of worship paid to men, however eminent. No prayers were offered to Abel, Enoch, Noah, nor even to Abraham, though he was called "the friend of God, and the father of the faithful." No act of canonization was allowed in favor of Moses, Aaron, David, Elijah, Elisha, and the other prophets, notwithstanding the fact that they were the special instruments of the Lord, and, in many cases, the workers of stupendous miracles. This perilous species of idolatry, carried to such an awful extent in the worship of the Virgin Mary and the Saints in the Church of Rome, is utterly condemned by the whole character of the system given to Israel.

3. I may next remark that the divine code of the Jewish Church yields no encouragement whatever to priestly or monastic celibacy. Marriage, on the contrary, was the rule, and celibacy was only the permitted and occasional exception.

4. Neither do we find, in the Mosaic system, the least approach to auricular confession, or private absolution, which forms so large a part of the priestly domination exercised by the Church of Rome. The *confession* of sin was indeed the duty of every Israelite, but only to God, the Searcher of hearts, and not to the priest, much less to any of the saints departed. And the *absolution* of sins was believed to be the prerogative of God alone. True, the Roman priest claims his warrant from the promise of Christ to the Apostles, saying, "Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained." But he ignores the important characteristics of this divine authority, 1st, That the Apostles were "filled with the Holy Ghost," inspired as no priest nor pope can pretend to be. 2d, That even the Apostles set no example of *private* confession and absolution, but

exercised their powers in connection with the sacraments, remitting sins in baptism, excommunicating the unworthy from the Eucharist and the Church, and readmitting them on satisfactory repentance. 3d, That all this was *public*, and never buried in the secrecy of a confessional. And 4th, That St. Paul expressly commands Timothy, the first Bishop of Ephesus, to *avoid privacy* in this whole matter, saying, "Them that sin rebuke *before all*, that others also may fear." The discipline thus exercised did not differ, in principle, from the system of Israel. The keys of the Church indeed were now transferred from the Jewish priests to the Apostles and their successors, by the supreme authority of Christ; but the mode in which they were applied was substantially the same. For the Jews had long practised a baptism, which they held to symbolize a cleansing from sin, when they circumcised a proselyte. They excommunicated the unworthy member from the Synagogue, and if repentant admitted him again. And therefore, while we may well maintain that a far higher spiritual grace attended the administration of the sacraments under the perfect Gospel, yet there was a true accordance in the general administration of Church discipline, to Jew and Gentile. Nor is this strange when we remember the doctrine of our Seventh Article, which declares that "the Old Testament is not contrary to the New, for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man." If then, the *Faith* is really the same, there is surely the best possible reason to expect that the *Ritualism* should be, substantially, similar. And I need only add that the Primitive Church, as all the Fathers testify, observed the administration of ecclesiastical discipline precisely as I have stated it. Nor was it until after the lapse of many centuries that it became so sadly perverted by the priestly despotism of Rome. All that corruption, also, was swept away from our Church by the Reformation, and we have retained nothing but

what is in true accordance with the original divine and Apostolic system.

5. The Romish invention of Purgatory, with all the superstition that followed in its train, has not the slightest color of authority from the divine code of the chosen people. Nor was there any trace of it during the first four centuries in the Gentile Churches.

6. The formation of societies, bound together under a perpetual vow of poverty, celibacy, and obedience to a human superior, as in the Romish system of monks and nuns, has quite as little warrant from the Jewish law. And St. Jerome testifies, in the fourth century, that it was then entirely unknown in the Church of Rome. Its principle, indeed, is clearly liable to the gravest objection, because it professes to set up a more perfect plan of human duty than the divine wisdom has required; and thus, indirectly at least, seems to cast a censure on the Almighty, who had not established the best and highest rule of holiness in His earthly kingdom.

7. And lastly, the divine code of the Jews expressly forbids the presumption of Popery, in daring, by such unwarrantable dictation, to prescribe its laws, as if it wielded the sceptre of celestial authority. For thus saith the legislator of Israel, "Ye shall *not add* unto the word which I command you, neither shall ye *diminish* aught from it, that ye may keep the commandments of the Lord your God."¹ It is by this awful assumption that the Pope has acquired among Protestants the name of *Antichrist*, "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."² For my own part, however, I cannot adopt this opinion. I acknowledge the Church of Rome to be a *true Church*, so far as she has preserved the essential faith of the Gospel, committed to us in the Scriptures, and summed up in the ancient pure and

¹ Deut. iv. 2.

² 2 Thes. ii. 4.

Catholic Creeds. And I hold her to have become a *false and corrupted* Church, by reason of the unlawful power she has assumed, in *adding her traditions* to those Holy Scriptures, and *new Articles* to those Creeds, acting as the sole Dictator to Christendom, and claiming the infallible and divine authority which belongs to the Lord alone, while she fulminates her anathemas against all who deny that "obedience to the Pope is necessary to salvation."¹

Towards my Roman brethren, personally, I cherish no feelings but those of affection and respect, and I have known many of them, in whose integrity, piety and worth I should be willing to place the highest confidence. But the peculiar dogmas of their Church, so different from the Word of God and the doctrine of the Primitive Christians, cannot for a moment be tolerated by any intelligent mind which rests its faith on the Bible. Those dogmas, with all their attendant corruptions, I repudiate with all my heart. Nevertheless, there would be no justice in rejecting what is good, because, in the case of Rome, it may be linked with what is evil. It is no argument against the Holy Scriptures, that they are retained in their inspired character by the Church of Rome. It is no argument against the Apostolic government, that there are Bishops in the Church of Rome. It is no argument against a form of

¹ This statement, to some minds, may seem to be contradictory, for how can the same Church be true and false at the same time? Yet the explanation is perfectly simple when we remember that the Church of Rome has never formally renounced the Scriptures, the ancient pure Creeds, or any part of the original Apostolic doctrine, government, and discipline. Thus far, she is a true Church, because thus far she maintains the truth. But she has added to all this a monstrous mass of new doctrines, new government and new discipline, tyrannical, superstitious, idolatrous, perilous to the soul, and entirely unknown to the first pure ages of Christianity. In these she is false and corrupted. And therefore she exhibits a compound of saving truth and dangerous error. A *true* Church with reference to the one. A *false* Church with respect to the other.

prayer that there is a Liturgy in the Church of Rome. And just as little argument can I see against the garments, the lights, the incense, and the chrism used in the ancient Gentile Rituals, because these also may be found in the Church of Rome. The true question should be, Did the divine Redeemer, the true Head of the Church of Israel, appoint them? Are they authorized by the supreme authority of God? If so, shall the Church of Rome deprive us of their proper use? Must we give up any portion of the "glory and beauty" established by the Lord Himself for his earthly worship, because the Church of Rome may have associated them with superstition? The answer seems to me too plain for hesitation. And it is in full accordance with the principles pursued, in the main, by our martyred Reformers, that nothing which was right in itself should be abandoned, through hatred to Romanism; that the Bible was the standard of all religious truth; and that the Primitive Church, which followed the Jewish model, should be taken as furnishing, on the whole, the best Rule of Ritualism.

But, as I should be sorry to do injustice, even to the Papal Church, though she holds me for a heretic, I must add the reason why I do not subscribe to the prejudice so common among my Protestant brethren, in calling the Pope the great Antichrist of Scripture. The Apostle John expressly saith, "He is Antichrist, that *denieth* the Father and the Son."¹ Now the Pope has never uttered any such denial. St. Paul describes Antichrist as he "who opposeth and exalteth himself *above all that is called God*, or that is worshiped; so that he *as God* sitteth in the temple of God, showing himself that *he is God*."² But surely we cannot fairly apply this language to the Pope, who has never claimed any title higher than that of the *sole Vicar of Christ*, and has always rested his supposed rights on the interpretation which he gives to our Lord's

¹ 1 Jo. ii. 22.

² 2 Thes. ii. 4.

own words, addressed to St. Peter. That this assumption is a monstrous error, and totally indefensible on every ground of Scripture and primitive authority, I hold most firmly. But so long as the Church of Rome maintains the Apostles' and the Nicene Creeds, and acknowledges the truth of the Bible, I must refuse to call the Pope *Antichrist*, in the sense for which so many learned writers have ingeniously contended. Notwithstanding the corrupt inventions which she has added to her Creed, her persecutions, her idolatry of the Virgin and the Saints, and her priestly despotism, she is still a part of the HOLY CATHOLIC CHURCH, by reason of the original and universal truth which she retains, and in which we and all other Orthodox Churches agree with her. It was only her false and *uncatholic* additions which the Reformation was intended to sweep away. Would to God that she could have her eyes opened to her real position, and return to the pure and undefiled faith of her first love, when the WRITTEN WORD was her standard of belief, and none but her heathen enemies had aught to say against her!

Seventh Chapter.

The Law of Ritual in the Church of England.

HAVING now, as I trust, sufficiently explained the principles of Ritualism, on the sure ground of the Sacred Scriptures, and in accordance with that authority which is alone divine, I proceed to consider the specific questions presented in the request of my respected brethren, viz., first, What is the *legal* position of the advocates of Ritualism in our Mother Church of England? and, secondly, Would the increase of Ritualism be advisable amongst ourselves?

On the first of these questions there is no doubt about the rule laid down in the English Prayer-Book, viz., "that such ornaments of the Church and of the ministers thereof, at all times of their ministration, shall be retained, and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of Edward the Sixth."

Now the reign of this admirable young sovereign commenced on the 28th day of January, 1547. The first Prayer-Book, as Bishop Burnet states, was agreed to in the following Parliament, but not passed by the House of Lords before the 15th of January, 1548.¹

The second Prayer-Book was confirmed by Parliament, in 1552, on the 6th of April.² Four years, therefore, appear to have elapsed, between the first and the second

¹ History of Ref. iii. 122.

² Ibid. 248.

Books in this reign. And hence I must agree with the Rev. Mr. Palmer in the opinion, that the usage in the *second year* of Edward VI., must be referred to the practice of the Church when the *first Book* received the authority of Parliament. For his reign began January 28th, 1547. The first Book passed the House of Lords on the 15th of January, 1548. It was voted for the third time in the House of Commons on the 21st of January, and if the Royal assent was given only one week afterwards (a very short interval to allow for it), we shall have reached the commencement of the second year, of King Edward's reign. This, therefore, appears to me the better view of the matter. And it concurs with the statement of Bishops Cosin and Andrewes in their notes to Nichols, which is certainly high authority.¹

The best proof that at this time, and long after it, the vestments of the ministry continued unchanged, is furnished by the fact they that were used in the consecration of two Bishops, Hooper and Poynt, in the year 1550.

Hooper had been nominated for the diocese of Gloucester in 1549. But being strongly inclined to the extreme views of the Continental Reformers, he "refused to be consecrated in the Episcopal garments. He held that they were human inventions not suitable to the simplicity of the Christian religion; that all such ceremonies were condemned by St. Paul as beggarly elements; ² that these vestments had been invented chiefly for celebrating the Mass

¹ Perry's *Lawful Ornaments*, p. 7.

² This word, *beggarly*, is not authorized by the original Greek, which is *πτωχά*, signifying *poor*, and Parkhurst, referring to the very verse, defines it truly, "*Poor, unable to confer spiritual riches.*" (Gal. iv. 9.) But *beggarly* is an expression of contempt, which we cannot suppose the Apostle felt toward the divine law, however wrong it might be for the Gentiles to assume it as needful to their salvation, after the Holy Spirit had pronounced them free.

with much pomp, and had been consecrated for that effect. Therefore he desired to be excused from the use of them.

“Cranmer and Ridley, on the other hand, alleged that traditions in matters of *faith* were justly rejected; but in matters of *rites and ceremonies*, custom was often a good argument for the continuance of that which had been long used. Those places of St. Paul did only relate to the observance of the Jewish ceremonies, which some, in the Apostles' times, pleaded were still to be retained, upon the authority of their first institution by Moses: so this implying that the Messiah was not yet come, in whom all these had their accomplishment, the Apostles did condemn the use of them *on any such account*: though when the bare observing them, *without the opinion of any such necessity in them*, was likely to gain the Jews, they both *used circumcision, and purified themselves in the Temple*. And the abuse that had been formerly was no better reason to take away the use of these vestments, than it was to throw down churches and take away the bells, because the one had been consecrated and the other baptized, with many superstitious ceremonies. Therefore they required Hooper to conform himself to *the law*.”

I have transcribed the above in full from Burnet,¹ because it is the first plain exhibition of the puritanical element which gave such serious trouble to the Church of England at the commencement of the Reformation, and still remains to the present day. But it is worthy of note that Bucer and Peter Martyr approved the doctrine of Cranmer and Ridley, and condemned the course of Hooper.² As for him, he was suspended from preaching, in punishment of his contumacy. At last, however, he gave up his opposition, and in March, 1550, he was consecrated in the Romish vestments, with the understanding that he must wear them when he preached before the King, or in his Cathedral. At other times he was permitted to do as he pleased.³

¹ History of Ref. vol. 3, p. 200.

² Ibid.

³ Ibid. p. 218.

In the month of June following, John Poynt, D. D., was consecrated Bishop of Rochester, and Strype relates that the occasion was marked "with all the usual ceremonies and habits, probably for this reason, to give as little occasion to Papists as might be, and to keep close to the old usages, avoiding superstition." The mitre of the Archbishop, the cope, and the pastoral staff, are all specified, in his account of this consecration; and thus we have another proof of the course pursued by the first Reformers in this matter of Ritualism, two years before the second Book of Edward brought in a change.¹

The accession of Queen Mary drove the Church back again to Popery. And the progress of the Reformation seemed hopeless, until Elizabeth came to the throne, in November, A. D. 1558, to the general joy of the nation. The Prayer-Book, with some few changes, was restored in accordance with the second Book of Edward, and all things were put, for the most part, in the form which they still retain, yet with some difference in Ritualism. For we see this plainly from the consecration of Archbishop Parker, in the reign of Queen Elizabeth, which is thus described by Strype: "He wore a long scarlet gown and a hood, with four torches carried before him; Bishop Barlow had a silk cope, being to administer the Sacrament; four archdeacons who attended him wearing silk copes also. The Bishop elect of Chichester sung the Litany, the choir answering him." But the historian says nothing about the pastoral staff being delivered to the Archbishop, nor does it appear that any mitres were worn, and Miles Coverdale (formerly Bishop of Exeter), had no garment "but a long cloth gown."²

Here we perceive the result of Queen Mary's reign, the cruelties of which naturally intensified the hatred towards Popery, while the residence of many of the reformers on the Continent, where they had fled to avoid the dangers of

¹ Perry, p. 63.

² Ibid. 154.

the time, inclined them, after their return, to conform, in some degree, to the Calvinistic pattern. But the Ritual still retained much of its former state, and the Queen stood opposed to many of her Bishops, in her attachment to the ancient ceremonial.

In proof of this, it may suffice to quote a single specimen out of many documents, viz., the letter written by Thomas Sampson, one of the Puritanical Protestants in England, to Peter Martyr, January, 1560 :—

“ O my father,” saith the writer, “ what can I hope for, when the ministry of Christ is banished from Court, while the image of the crucifix is allowed, with lights burning before it? The altars indeed are removed, and images also throughout the kingdom: the crucifix and candles are retained at Court alone, and the wretched multitude are not only rejoicing at this, but will imitate it of their own accord. What can I hope, when three of our lately appointed bishops are to officiate at the table of the Lord, one as priest, another as a deacon, and a third as sub-deacon, before the *image of the crucifix*, or at least not far from it, with *candles*, and habited in the *golden vestments of the Papacy*, and are thus to celebrate the Lord’s Supper, without any sermon? What hope is there of any good, when our friends are disposed to look for religion in those dumb remnants of idolatry, and not in the preaching of the lively Word of God.”¹

Such was the general strain of Puritanical lamentation. But the judgment of the Queen was of another sort, and is thus stated by Collier: “ She was not,” saith the historian, “ without a regard for the ancient appearance of religion; she thought ornament and representation no unserviceable circumstances; she was of opinion that the service of God in her brother’s reign” (referring, I presume, to the latter part of it), “ wanted something of beauty and magnificence to recommend it. In short, her aim was to settle both

¹ Perry, 159.

ceremonies and doctrine upon a temper, that there might be a due latitude for general approbation and belief. This she apprehended to be the best expedient to unite the nation, and preserve a great part of her subjects from going off to the Church of Rome.”¹

The spirit of the Puritans had now become so active in the Church of England, that it was impossible for the best disposed among the Bishops to secure any uniformity in the performance of divine worship. The variety of practice is stated by Strype,² but neither the “dissatisfaction of the Queen, nor the efforts of Archbishop Parker, could prevent it.”³ The surplice and the cap next fell under Puritan censure, and the Lutherans were said to be little better than the Papists themselves!⁴ The Queen, however, continued in the same mind, though the reverence even for her did not prevent the malcontents from addressing to the Parliament what they called “An Admonition,” in which they charge the Royal Chapel with being “the *pattern and precedent to the people of all superstition.*”⁵

The views of this subject entertained by Bishop Andrewes who occupied the See of Winchester in the subsequent reigns of James and Charles the First, may here be considered, as well worthy of attention. The list of matters established in his own chapel, among the “daily furniture for the altar,” contains the following, viz:—

1. “Two candlesticks with tapers.
2. The silver and gilt canister for the wafers.
3. A linen napkin to cover the chalice, embroidered with colored silks.
4. A round ball with a screw cover, whereout issued three pipes for the water of mixture.
5. A side table, on which the elements stand before communion, with two napkins.

¹ Perry, p. 157.

³ Ibid. p. 207.

⁵ Strype’s Annals, quoted by Perry, p. 207.

² Perry, p. 201.

⁴ Ibid.

6. A basin and ewer, to wash before consecration.

7. A triquertral censer, wherein the clerk putteth incense at the reading of the first lesson.

8. The navicula, out of which the frankincense is poured.

9. Five copes.”¹

We have here a close conformity with the old Ritual, though nothing appears about the chrism, which was certainly the usage of the Church in Tertullian’s time, namely, the close of the first century, and probably held its place in the second year of Edward VI. and three years after.

The elaborate work of the Rev. T. W. Perry, on “*Lawful Church Ornaments*,” quoted so frequently, gives some very interesting extracts from the learned Bishop Cosin’s Notes on the Prayer-Book, which furnish many valuable statements on the subject. And I insert them here in full, as the work itself is rare among our clergy. That eminent prelate was the Dean of Peterborough, when the Puritans deprived him of his preferments, and even went so far as to impeach him on a charge of being inclined to Popery. This induced him to retire to France, where he remained until the restoration of Charles the Second. On his return, the King raised him to the Bishopric of Durham, and he retained his office until his death, in A. D. 1672.

Speaking of Bucer’s censure upon the first Prayer-Book of King Edward, Bishop Cosin saith: — “He likewise finds fault there with those ministers that still used vestments and lights in the Church, with the gestures of bowing and crossing; with making clean the chalice; taking the bread and wine into the priest’s hand when he repeats the words of institution over them; setting the table in the same place where the altar stood; and with showing the bread and the cup (though they did not elevate) to old doting and superstitious persons, who were ready to adore them. All which he wished to have altered. And so it was, in the fifth of Edward VI.”

¹ Perry, pp. 351, 352.

“But in the beginning of Queen Elizabeth, all the ornaments of the Church were restored again, by the Act of Uniformity; and the posture of the table where the altar stood, was specially appointed, by the Queen’s injunction.”

So too, in commenting on the words “as were in use,” in the Rubric of Elizabeth’s Book, Bishop Cosin saith, “There were in use, not a surplice and hood, as we now use, but a plain white alb, with a vestment or cope over it: and therefore, according to this rubric, we are all still bound to wear albs and vestments, as they have been so long time worn in the Church of God, howsoever it is neglected. For the disuse of these ornaments, we may thank them that came from Geneva, and in the beginning of Queen Elizabeth’s reign, being set in places of government, suffered every negligent priest to do what him listed, so he would but profess a difference and opposition in all things (though never so lawful otherwise) against the Church of Rome, and the ceremonies therein used.”

Again, speaking of the abolition of ornaments in Edward’s second Book, Bishop Cosin remarks, that “by the Act of Uniformity (of Elizabeth) the Parliament thought fit not to continue this last order, but to restore the first again; which since that time was never altered by any other law, and therefore it is still in force at this day.”

With regard to the two lights upon the altar, the Bishop writes as follows, viz.:—

“Among other ornaments of the Church also in use in the second year of Edward VI. there were two lights appointed by his injunctions (which the Parliament had authorized him to make, and whereof they otherwhiles make mention as acknowledging them to be binding), to be set upon the high altar, as a significant ceremony of the light which Christ’s Gospel brought into the world; and this at the same time when all other lights and tapers, superstitiously set before images, were by the same injunctions, with many other absurd ceremonies and superfluities,

taken away. These lights were (by virtue of this present rubric of Elizabeth, referring to what was in use in the second year of Edward), afterwards continued in all the Queen's chapels during her whole reign, and so are they in the King's, and in many Cathedral churches, besides the chapels of divers noblemen, Bishops, and colleges, to this day."

"It was well known that the Lord Treasurer, Burleigh (who was no friend to superstition or Popery), used them constantly in his chapel, with other ornaments of fronts, palls, and books, upon his altar. The like did Bishop Andrewes, who was a man that knew well what he did, and as free from Popish superstition as any in the kingdom besides."

With respect to altars, Bishop Cosin saith, "It will be worthy of noting that no Cathedral church had any pulling down, removing, or changing the altar into a table, no more than in the Court, but in such places only where deans and bishops and prebends were preferred, that suffered themselves more to be led by the fashions which they had seen at Strasburg in Germany, and Geneva in France, and Zurich in Switzerland, than by the orders of the Church of England established and continued in her Majesty's family, the likeliest to understand the meaning of the Church and State. Therefore they that will not either endure that we should have, or they that will not believe we have, any Altar allowed and continued in our Church (howsoever as it is here, and as it is in most of the Fathers sometimes, called a table), let them go to the King's Court, and to most of our Cathedral churches, and inquire how long they have stood there, and kept that name only, as being indeed the most eminent and the most usual among Christians."

That Bishop Cosin allowed a Credence Table, or *Prothesis*, is plain by his quoting with approval the following passage from Bishop Andrewes: "Into his hands the priest, from a by-standing table on the south side, reacheth first

the wafer bread, in a canister close covered, and lined with linen. Secondly, the wine in a barrel on a cradle with four feet. These the bishop offereth in the name of the whole congregation, upon the altar."

Moreover this learned prelate did not consider the *mixed chalice* to be contrary to the law of the Church of England, for, after quoting some of the Fathers on the necessity of using wine, he proceeds to say, "This were enough to free our Church from any heinous offence, though it uses not commonly to mix water with wine, as the Church of Rome doth, and yet we must confess the custom is very ancient, consonant to the figures of the Old Testament, which St. Cyprian reckons up, and of the New, where water and blood issued out of Christ's side; and agreeable (as there is great probability) to Christ's own practice, when He did first institute this Holy Sacrament. Our Church forbids it not, for aught I know; and they that think fit may use it, as some most eminent among us do at this day."

With respect to anointing the sick, Bishop Cosin saith, "If we anoint not now with the oil, it is because we doubt whether it be lawful to continue that extraordinary and miraculous custom, that was well used in St. James's time."

These copious extracts I have taken from the book of the Rev. Mr. Perry, pages 454-457. But I confess that I cannot understand the last paragraph, which does not appear to me consistent with the language of Scripture. For the anointing directed by St. James was *not miraculous*. The healing of the sick is not attributed by the Apostle to the *oil*, but to the "prayer of faith," and that prayer is still used by the Church, for the same purpose. The learned Bishop says nothing of the *chrism*, or holy oil used by the Primitive Christians so early as the second century. But the same argument which justifies any other religious rite would apply to this: namely, that it had the warrant of divine command in the Church of Israel, and was plainly

adopted by the Gentile Church, in the purest period of her history.

The next important point, urged by our English brethren, who contend for the restoration of the Ritual as it stood in the second year of Edward VI., is derived from the Statute 25 Henry VIII. c. 19, § 2. And they quote the following passages from the high authority of Burn's Ecclesiastical Law.¹

“ Besides the foreign Canon Law, we have our *legatine* and *provincial* Constitutions.”

“ Concerning this whole body of the Canon Law, it is enacted by the Statute 25 Henry VIII. c. 19, as followeth: — ‘ That such canons, constitutions, ordinances, and synodals provincial, being already made, which be not contrariant or repugnant to the laws, statutes, and customs of this realm, nor to the damage or hurt of the king's prerogative royal, shall now still be used and executed as they were before the making of this act, till such time as they be viewed, searched or otherwise ordered and determined by the said two and thirty men (who were to be appointed to revise them), according to the tenor, form, and effect of this present act.’ ”²

The legal force of this is clearly set forth in Blackstone's Commentaries. For thus saith that learned Judge: — “ There is also a kind of National Canon Law, composed of *legatine* and *provincial* Constitutions, and adapted only to the exigencies of this Church and kingdom. The *legatine* Constitutions were ecclesiastical laws, enacted in national synods, held under the Cardinals Otho and Othobon, about the years 1220 and 1268. The *provincial* Constitutions are principally the decrees of provincial synods, held under divers Archbishops of Canterbury, from Stephen Langton in the reign of Henry III., to Henry Chichele in the reign of Henry V., and adopted also by the province of York, in the reign of Henry VI. At the

¹ Vol. I., Preface, p. xxiii., Phillimore's Ed. 1842.

² Ibid.

dawn of the Reformation, in the reign of Henry VIII., it was enacted in Parliament that a review should be had of the Canon Law, and till such review should be made, all canons, constitutions, ordinances and synodals provincial, being then already made, and not repugnant to the law of the land or the king's prerogative, should still be used and executed. And as *no such review has yet been perfected*, upon this statute now depends the authority of the Canon Law in England." ¹

It becomes important, therefore, to ascertain whether this law enjoins those portions of the old ritual which are now sought to be revived, having undergone no change from subsequent legislation. The legatine and provincial Constitutions were translated by the learned Johnston, and from them I extract the following, viz. : —

1. The priest is expressly directed "*always* to mingle water with the wine. For the wine betokeneth our redemption through Christ's blood, and the water betokeneth the people for whom He suffered." ²

2. "That no price be demanded for *chrism*, oil, baptism, visiting or anointing the sick, for the communion of the body of Christ, or for burial." ³

And again, "We ordain and charge that the Sacraments of the Church, as also the holy *oil and chrism*, be purely and devoutly administered by the ministers of the Church, without any spice of covetousness." ⁴

In the list of matters stated as then in established use, we have these items, viz. : —

1. Processional Cross.
2. Two Lights on the Altar.
3. A Censer and Incense.
4. Altar Cross and Chancel-screen Cross.
5. Surplice.
6. Alb.

¹ Commentaries, Vol. I. p. 83.

² Perry, 475.

³ Ibid. 485.

⁴ Ibid. 486.

7. Girdle.
8. Stole.
9. Dalmatic.
10. Tunicle.
11. Chasuble or Vestment.
12. Cope.
13. Amice.
14. Cape or Tippet.
15. Maniple.
16. Hood.
17. Cassock.

The question, therefore, resolves itself into this simple form:— Did the first Book of Edward VI., which was in force in the second year of his reign, and for three years after, *forbid* the use of those things? Surely not; for that Book nowhere pronounces any condemnation of the ceremonial or Ritual, as it previously existed in the days of Henry VIII.: and we have already seen, from the consecrations of Bishops Hooper and Poyntet; from the complaints of the Puritans against the retention of the crucifix, the lights and the vestments by Queen Elizabeth in the Royal Chapel; from the scarlet robe, the torches and the copes used at the consecration of Archbishop Parker; from the lights, the incense, and the garments retained by Bishop Andrewes, and from the testimony of Bishop Cosin; how the judgment of the best and most learned minds in our Mother Church regarded the strictly legal aspect of the old ecclesiastical order.

True, indeed, it is, that these ritual observances have disappeared for many generations, and it is only of late years that any effort has been made to revive them. True it is, that the increasing influence of Puritanism and Calvinism induced the Church of England to lay aside much of her “glory and beauty,” in the vain hope of making an acceptable compromise with the spirit of dissent. And therefore it may plausibly be said that the order of these

matters in the second year of Edward VI. has become obsolete, and that the rule of law has virtually passed away.

But this notion is without any authority. Dr. Lushington himself utterly repudiates it. "I wholly deny," saith he, "that the Statute of Edward the Sixth, passed in the second year of his reign, or the Statute of Uniformity, can be affected by non-usage. By the law of England, no statute can fall into desuetude. It is true that a statute may become obsolete in one sense; that is, not enforced. It is true that no call may be made on the judges of the land to enforce it; that by common consent a statute may lie dormant. But if once a court is called upon to carry it into execution, it must do so."¹

And the Prayer-Book of England furnishes a standing evidence that the law is unchanged, because the Rubric is still there, requiring, in express words, that "such ornaments of the Church and of the Ministers thereof, at all times of their ministration, *shall be retained* and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of Edward the Sixth."

I shall only add, from the Eighth Edition of Burn's Ecclesiastical Law, corrected and enlarged by Tyrwhitt, and published in 1824, a few paragraphs, to close this chapter. It is hardly necessary to remind my readers that this work stands in the rank of the highest authority.

The writer states expressly that the first Book of Edward VI. belongs to the second year of his reign, which is in accordance with my own opinion as already given.²

"Thus stood the Liturgy," saith our author, "until the fifth year of Edward VI. But because some things were contained in that Liturgy which showed a compliance with the superstition of those times, and some exceptions were taken to it by some learned men at home, and by Calvin

¹ Perry, p. 533.

² *Ib.* p. 237.

abroad, therefore it was reviewed, in which Martin Bucer was consulted, and some alterations were made in it, which consisted in adding the General Confession and Absolution, and the Communion to begin with the Ten Commandments. *The use of oil in Confirmation and Extreme Unction was left out, and also prayers for souls departed.*"¹

But here I would observe that although these were *left out*, yet there has been no condemnation of them. The case is much the same as that of Lay Baptism. The Church recognized its validity in the first Book of Edward VI., and directions were laid down for its performance when a priest could not be called in time. These directions were *left out* afterwards, but no *prohibition* was put forth, nor has any well-informed Churchman ever doubted that a layman may lawfully baptize, in the hour of extremity, just as before.

This second Book of Edward was abolished by Queen Mary, and it was enacted that the service should stand as it was most commonly used in the last year of Henry VIII.² Of course the old Sarum Liturgy was thus restored.

Queen Elizabeth brought back the second Prayer-Book of Edward, and it was ratified, with a few alterations, by Parliament. But the clause was then inserted that "such ornaments of the Church and of the Ministers thereof should be retained and used, as was in this Church of England in the second year of Edward," and such is the law at the present day.³

The last Act of Uniformity is that which was passed in the reign of Charles II., when the same clause was retained. Some slight changes and additions were also adopted, and the whole result was made obligatory.

But the Rubric referring to the second year of Edward VI., "makes it necessary," saith our author, "to recur to the Prayer-Book, as then established." And here he sets

¹ Perry, p. 239.

² *Ib.* p. 240.

³ *Ib.* p. 244.

forth the following extracts, as the law prescribed therein:—

“In the saying or singing of *Matins* and *Even-songe*, baptizing and burying, the minister in parishe churches and chapels annexed to the same, shall use a *surples*. And in all Cathedral churches and colledges, the archdeacons, deanes, provostes, maisters, prebendaries and fellows, being graduates, may use in the quire, beside their surplusses, such hoodes as pertaineth to their several degrees which they have taken in any universitie within this realm. But in all other places, every minister shall be at libertie to use any surples or no.”¹

On this, the author observes, “that in marrying, churching of women and other offices not here specified, it seemeth that a surplice is not necessary. And the reason why it is not enjoined for the Holy Communion in particular, is, because other vestments are appointed for that ministration, which are as followeth: Upon the day, and at the time appointed for ministration of the Holy Communion, the priest that shall execute the Holy Ministry shall put upon him the vesture appointed for that ministration, that is to say, a white *albe* plain, with a vestment, or *cope*. And where there be many priests or deacons, there so many shall be ready to help the priest in the ministration, as shall be requisite, and shall have upon them likewise the vestures appointed for their ministry, that is to say, *albes* with *tunicles*.”²

“Note, the *alb* differs from the *surplice*, in being close-sleeved.”³

“And whensoever the Bishop shall celebrate the Holy Communion in the Church, or execute any other public ministration, he shall have upon him, besides his rochet, a surplice or *albe*, and a *cope* or vestment, and also his pastoral staff in his hand, or else borne or holden by his chaplain.”⁴

¹ Perry, p. 265.

² Ibid.

³ Ibid.

⁴ Ibid.

Such seems to be the clear law of the Church of England concerning vestments, at this day, although it has been so long and so generally disregarded. Yet one cannot but observe how plainly the thirtieth Canon of that Church lays down the true principle, namely, that it was not "the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches," excepting "in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the Apostolic Churches which were their first founders."

This was, undoubtedly, the original design of the Reformation. Indeed, it was the only ground on which reformation could be justified. And hence I confess myself unable to perceive the wisdom or the justice of any needless alteration. For why should we object to those solemn and impressive features in the worship of God which had their origin in the divine system given to Israel, — which were adopted by the early Christian Gentiles, — which were in general use throughout the whole East and West before the sixteenth century, — which remained in the Reformed Church of England during the first five years of Edward VI., and were then believed, by her best divines, to need no change?

It would require a very laborious examination to decide, with certainty, upon every distinct point of ritual order which our English brethren seem bent on reviving. But it cannot be denied that there is abundant room for improvement. The modern dress of the Bishops is destitute of all legal authority, save only as it respects the *rochet*, nor can I find when or by whom the present fashion was introduced. It is equally certain that the garment worn in the administration of the Eucharist is not according to law, for that prescribes the *cope*, which has been so long discontinued, that few know any thing about its proper form. As to the black gown, worn by the preacher so generally,

there is not a particle of English legislation to warrant it. And quite as little can be said in favor of that formal trifle, the bands. This queer 'invention, as Burn plainly declares, "forms no part of the canonical habit; being not so ancient as any Canon of the Church." But it "came in with the Puritans and other sectaries, upon the downfall of Episcopacy," and afterwards became the common habit of men of all denominations and professions, which giving way in its turn, was yet retained by the gentlemen of the long robe (both ecclesiastical and temporal), only because they would not follow every caprice of fashion."¹

We have just seen the express law of our Mother Church, directing the *pastoral staff* in the ministration of the Bishop. And it is stated by Strype that the *mitre* was worn by Cranmer and his colleagues, at the consecration of Bishops Hooper and Poynt. Both of these have disappeared, in spite of law, and are now found only in effigy, upon Episcopal chairs and seals — as a sort of fossilized memorial of what was once an expressive reality. Thank God, we still have the Bible, the Prayer-Book, the two great Sacraments, Confirmation, and the Surplice derived from the linen garment of the priests² in ancient Israel! And doubtless the Church can live and grow with these, and fulfill the objects of her mission, although she has unhappily been led to put aside so much of her own prescribed order, and lost a large portion of the "glory and beauty" designed for the service of the Sanctuary by the wisdom and love of her divine Lord and Master!

To my mind, therefore, the legal position of our English brethren, in this matter of Ritualism, is justifiable with respect to its main design, and stands on a far higher ground of Scripture, law, and reason, than that of their adversaries. So long as the great doctrines of the Refor-

¹ Burn's *Ecc. Law*, Vol. III. pp. 207, 208.

² The general color of the ephod was white: though the "robe of the ephod," a separate garment, was blue. See Exod. xxviii. 31.

mation are faithfully preached by the clergy, I can see no danger that a solemn, rich, and attractive ritual will ever lead any one to Popery. Is it not more reasonable to believe that the restoration of the old ceremonial, which existed in the second year of Edward the Sixth, would give our Church the advantage which now forms the most alluring characteristic of Rome? For what but her superior claim of outward grandeur and impressiveness, operates so powerfully to keep her own votaries steadfast in their allegiance, and to draw so many others into the snare of error? Has not truth as good a right as falsehood, to be adorned with beauty? And is it to be questioned that religion should favorably affect the senses, in order that it may better reach the soul?

I say not this because I feel the slightest inclination toward the old Ritual, which was certainly the established rule in the second year of King Edward VI. *Personally*, I prefer the more simple ceremonial to which I have been accustomed all my life, and men can hardly be expected to adopt new tastes and habits at the age of seventy-five. But I cannot condemn the ordinances which the wisdom of God appointed for His chosen people. I cannot argue against the Gentile Churches for taking the Church of Israel for their model, because that was the only model which was in truth divine. Whatever my individual taste and habits may be, I owe all my religious allegiance, in this and every other subject connected with the Gospel, to the WRITTEN WORD OF GOD. And when I see that the Rubric of the English Prayer-Book is in accordance with that Word, substantially enjoining the same principles of "glory and beauty" in the outward ceremonial of the Sanctuary, my reverence for the Bible compels me to acknowledge that a splendid and impressive Ritual can neither be hostile to the doctrines of a pure faith, nor unfavorable to the exercise of a spiritual devotion.

Eighth Chapter.

The Law of Ritual in the Church of America.

HAVING thus endeavored to prove, at least with candid impartiality, that the advocates for the old Ritualism in the Church of England have the Scriptures, the Primitive Church, and their own law upon their side, I come next to the important question, How far are we, an independent branch of the Holy Catholic Church, bound by the same principles?

And here I would first direct the reader to the language of the Preface to our American Book of Common Prayer, where we read that "this Church is far from intending to depart from the Church of England in any *essential* point of doctrine, discipline, or worship; or farther than local circumstances require."

Whether this word "essential" be understood to mean, essential to the attainment of salvation, or essential to the existence of the Church, or essential to the succession of her ministry, the purity of her faith, the administration of her sacraments, the exercise of her discipline, and the established form of her worship, there can be no question that in any and all of these senses our Church has *not* departed from the Church of England, but is, in all respects, substantially the same.

But now the important inquiry is presented, namely:—Is the *omission* of certain other matters in the English system to be understood as a *departure* from it, in such a sense, that we are no longer at liberty to maintain any thing in

doctrine, discipline, or worship, which, though fully established by law in the Church of England, is not *specifically ordered* in our own ?

Here, undoubtedly, is a question to be settled. For it is certain that our Church does not *enjoin* or *require* many things which are enjoined and required in our Mother Church. Are we to suppose that those things, with us, are therefore to be held unlawful ? Or, in other words, do *omission* and *prohibition* bear the same meaning ?

To maintain that these terms are synonymous, and that *omission* and *prohibition* are precisely equivalent, is an absurdity so gross, that I cannot suppose any reasonable man would deliberately adopt such a preposterous proposition. Yet there are many in our Church whose attention has never been directed to the subject ; and hence their notions are unavoidably confused and indistinct, needing a plain explanation. In the hope of aiding them to form a clear and just conclusion on this important point, I ask their consideration of the following statements : —

It is a well-settled rule, in all our courts of justice, that every part of the *Common and Statute Laws of England*, which were in force throughout the Colonies, and adapted to their circumstances *before* the war of Independence (with the single exception of what concerned the rights of the Crown), *continued* to be the laws of the land, notwithstanding the Revolution, and are *still obligatory*, unless changed and done away by subsequent acts of our own legislation. Of that proposition, there is, and can be, no doubt whatever.

This well-known principle supplies the true *legal foundation*, on which our American Church can rest securely without danger of mistake.

Before the Revolution, the English Prayer-Book was the Prayer-Book of the Colonies, and the Rubric directing the ornaments of the Church and her Ministers to be in accordance with the usage of the second year of Edward

VI., was as binding in America as it was in England, though, in both, that Rubric had long been practically disregarded. All the other rules of the Church of England belonged also to the Colonies, because the Church was the *same Church*, having the same doctrines, the same forms, the same discipline in every respect, notwithstanding the fact that the Colonial Churches, under the force of circumstances, were not enabled to carry them into full execution, having no Bishops, nor organized dioceses, nor Cathedral services. Nevertheless the *law* was there, and so far as law was concerned, there was no difference.

If, then, the laws of England (with the single exception stated), continued to be the laws of the United States after the Revolution, save only so far as they were changed or superseded by *actual legislation*, much more does the principle apply to the Church of Christ, whose "kingdom is not of this world." For in the Church, there was *no Revolution*. The Church in the Colonies did not seek to separate her ministers or members from their Mother; nor claim her independence by any revolt against the spiritual authority from which she derived her very being. And therefore when she asked for an independent ecclesiastical organization, she did it on the ground of *necessity*, after England had acknowledged the *political independence* of the United States, and a treaty of peace had been ratified between their respective governments. The request thus dutifully made was received most graciously. Our Mother Church not only admitted the validity of the plea, but cheerfully granted the application. The Parliament passed a law for the special purpose of consecrating our first three American Bishops; and thus, with magnanimous kindness and true Christian sympathy, they enabled us to commence our new career.

Having now become an independent Church, we acquired, of course, the power to legislate for ourselves, as completely as the United States possessed authority to

make their laws, and alter them at pleasure. And as the law of England *before* the Revolution continued to be the law of the United States *after* the Revolution, until it was done away by the exercise of this independent power, even so the law of the Church of England continues to be our law to this day, so far as it has not been superseded by positive ecclesiastical legislation.

For, as we have seen in the quotation from Dr. Lushington himself,¹ "No statute can be affected by *non-usage*." It needs the authority of the legislature itself to alter what the legislature has established. No other power but that which creates, can destroy the law. The *omission* to legislate cannot alter the law. The neglect to obey it cannot alter the law. The creation of a prejudice against it cannot alter the law. In a word, no law can be deprived of its binding obligation, until some other law is passed which, of necessity, does it away.

All this is so manifest to the slightest reflection, that I should be ashamed to set it forth in such detail, if the very common misconceptions of many amongst my most highly esteemed brethren did not seem to render the explanation necessary.

The application of the principle to our actual position, however, may help to clear the truth of the case from the possibility of misconception.

1. Our Church in the United States, by virtue of the Act of Parliament which authorized the consecration of our first three Bishops *without the acknowledgment of any relation to the civil power*, is perfectly free from all those parts of the English law wherein the *secular government* was directly concerned; while all that belonged to the doctrines, discipline, and worship of the Church herself considered as a *spiritual society*, remained in force, until a change should be made by our own independent legislation. This is the fundamental legal principle. And in accordance with it,

¹ Perry, p. 78.

we have re-arranged our Liturgy, our Offices, and Articles, agreeing in the main with the standard Book of our Mother Church; in all of which, of course, our own law is alone obligatory.

2. We have *omitted* the Athanasian Creed from its place in our former English Liturgy, because some persons objected to the damnatory clause, which saith, that this is the Catholic Faith, "which Faith, except every one do keep whole and undefiled, without doubt he shall *perish everlastingly*." But our Church has nowhere *prohibited* the doctrine, nor passed any censure on our Mother Church for maintaining it. While it is true, therefore, that this Creed cannot be lawfully introduced into the public Liturgy, which is fixed by our legislative authority, yet it is no less true that every clergyman is at liberty to *preach it*, precisely as it stands in the English book, if he thinks it advisable. And were he inclined to enforce the damnatory clause itself from the pulpit, although very few, even amongst our English brethren, would praise his discretion, still it is most certain that our Church has set forth nothing that would justify any formal sentence of rebuke or condemnation.

3. Our American standards have laid down no law for the vestments of the deacon or the priest, but our Church has simply continued her practice under the law of our venerated Mother which expressly *enjoins* the use of the surplice. This law we have never changed, and therefore it is still, and doubtless ever will be, binding: for it has its derivation from the Primitive Church, which adopted it from the divine law of Israel.

The Church of England has never given any legal authority to the black gown, as the proper habit of the preacher. But she has *suffered it*, ever since the Pope of Rome brought in the fashion by authorizing the Black Friars (*Fratres Predicatores*) to preach wherever they pleased, throughout Europe. This *sufferance* was con-

tinued, and our Church received the practice from her venerable Mother, both remaining in the same position to the present day, while very few, in either of the Churches, seem to remember that this dress, — *supposed to be especially evangelical*, because it was favored by our Lutheran and Presbyterian brethren, — had its real origin from the Monks, and from the Papacy, long before the Reformation.

There are many, however, who plead in its behalf the authority of *custom*; not being aware, I presume, that no custom has the force of law, unless it be so old, that, in accordance with the legal phraseology, “the memory of man runneth not to the contrary.”¹ Strictly speaking, therefore, this matter has no right to be called *custom*, in the sense of legality. For we know its beginning from the Monks and the Pope, and hence this common apology has no true foundation.

4. Our Church has set forth no rule for the vestments of her Bishops, save that the Ordinal mentions the rochet. The only law which includes the whole is the law of our Mother Church, referring to the second year of Edward VI., and that law is as binding on us as it is on them, until we think fit to make another. The present fashion, in both the Churches, is the same, but it is absolutely destitute of any legal warrant. It cannot claim authority from *custom*, for the reason already assigned. We know, from the historical account of Archbishop Parker’s consecration, that this fashion was not introduced in the reign of Elizabeth. *When* it came in, or *by whose agency*, I doubt whether any man can tell. Most probably it was brought about by the influence of Puritanism, in the dangerous spirit of compromise with those zealous antagonists of the Church system; who, however, as experience has fully proved, were never conciliated, but still continue to declaim against our supposed leaning towards Popery, as persistently as ever.

¹ Blackstone, Vol. I. p. 67.

Many years ago, I took the liberty to improve my own vestments by adopting the forms of the alb and the surplice, which *are* appointed by the law of the Church; as also by laying aside the bands, and the black gown, in the service of the Sanctuary. This, however, so far as I know, was attributed, not to any reverence for ecclesiastical consistency, but rather to an affectation of singularity. But the time may come when the question will *demand* attention; and, then, if I am not much mistaken, a far more extensive change will be adopted by my respected brethren, not only in form, but in color also. Men may endeavor to make light of these matters, as being things of indifference. But nothing should be esteemed of indifference which stands connected with religious worship. And no Christian who reveres the Bible will undervalue the subject of ministerial costume, when he remembers that it was thought worthy of being *especially regulated* by the God of Israel.

5. Another instance where the law of our Mother Church is followed, presents itself in the chanting of the Psalms, the Responses, &c., although our Prayer-Book does not express the alternative "said or sung" as in the Church of England, but only prescribes that they shall be "said;" the words "or sung" being *omitted*. Yet this does not prevent our chanting them, nor does it hinder us from singing them as anthems, according to the established practice in the English Cathedrals. For our Church has used no terms of *prohibition*. She directs that they shall be "said," and the words may certainly be said, *i. e.*, *pronounced audibly*, whether with music or without it. But she has never decreed that they shall *not* be sung. And therefore singing them is no violation of the law; thus proving again that *omission* and *prohibition* are matters which are perfectly distinct, and never to be confounded with each other.

6. It may next be observed that nothing is said, in our

American standards, to authorize Cathedrals, crosses, credences, episcopal chairs, altar cloths, &c. Neither have we set forth any declaration approving Deans and Chapters, Archdeacons, Metropolitans or Archbishops. But on the other hand, nothing is said against them. They are all found in the records of the Primitive Church. They are all found in the Mother Church of England. And we have proclaimed to the whole Christian world, in the Preface to our Book of Common Prayer, that our Church did not intend "to depart from the Church of England any farther than local circumstances require." Whenever, therefore, local circumstances do *not* require any departure from the established laws of the Church of England, have we not here virtually pledged ourselves to comply with them? And as we have enacted no laws of our own in any of these matters, how can we be charged with a *violation of law* if we choose to introduce them?

7. The same liberty exists with regard to lights upon or behind the Altar, the use of chrism and incense, the mixing of water with the wine of the Holy Eucharist, and the representation of figures and emblems in stained glass windows; for all of these were established by usage in the second year of Edward VI., and our Church has uttered no *prohibition* concerning any of them, but has merely *omitted* to notice them, directly or indirectly, in her whole legislation. It is certain that none of these things interfere with our Liturgy, because they may be used without deviating, in the slightest degree, from our prescribed forms. And the plain result would seem to be that their introduction, whether expedient or not, can never be justly considered unlawful.

Such, in my humble opinion, is the fair view which ought to be received, on the *legal* aspect of the question. The last point to be considered is the very serious inquiry presented by my respected brethren, namely, "Whether an increase

of Ritualism would be advisable among us ; or whether the ordinary average of present parochial practice would best carry forward the great work of the Church in such a country as ours." And to this I shall devote my next and concluding chapter.

Ninth Chapter.

Expediency of Mutual Toleration.

I HAVE stated, at large, my reasons for believing that the divine law, which it pleased the Lord to bind upon His favored chosen people, has never been repealed: though the sacrifices ceased, being types of the Atonement accomplished by the death of our glorious Redeemer, and the priesthood passed from Aaron's sons to the Apostles, and baptism in the sacred name of the Trinity and the Sacrament of the Holy Eucharist were instituted by our Great High Priest; all of which were not to be understood as an *abrogation of the law*, but rather as a further development of the sublime plan for its designed perfection, in accordance with the declaration of the Saviour Himself, that He "came not to destroy the law, but to fulfill."

I have also shown that while the Gentile portion of the Church was pronounced to be free from the ceremonial law of Israel, by the Council of the Apostles, under the guidance of the Holy Spirit at Jerusalem, yet they adopted, as the only divine model, the principal features of the Mosaic system in their *external order*: the great principle of FAITH IN CHRIST, with all its attendant graces, being of course, in both branches of the Church, precisely the same.

This being understood, we see, under the administration of the inspired Apostles, two classes in the one undivided Church — the Jewish converts, who practised circumcision, and "walked orderly, and kept the ceremonial law;" and the Gentile converts, who were free, and only borrowed

from that law such parts as they deemed to be best adapted to edification. In the essential principles of saving faith these two classes were perfectly united. They worshiped together. They lived together as friends and brethren, in mutual love and harmony, each respecting the distinctive position of the other with regard to the Mosaic system, while all maintained that the only requisites *essential to salvation* consisted in "repentance toward God, and faith in our Lord Jesus Christ."

Here, therefore, as it seems to me, we have a plain guide in the question of *expediency*, with regard to the present controversy about Ritualism. For it proves that there may be, with the approval of the Holy Spirit, different classes in the same Church of Christ; even as there were in the far less comprehensive Church of Israel. That it must be so, to some extent, seems, indeed, inevitable. Our own Church has had, since the era of the Reformation, two parties, more distinct in feeling, and sometimes, unhappily, more bitter in hostility, than the Jews and the Gentiles in Jerusalem and Antioch. The Church of England suffered grievously from their dissensions, in the time of Elizabeth. Their opposite partialities were in exercise even in the days of Edward VI., when that good man, Hooper, chose to be suspended from preaching for nine months, before he would consent to be consecrated, as Bishop, with the vestments used in the Church of Rome. The Puritanical element reached its height in the reign of the unfortunate Charles I., when Archbishop Laud and the King himself were doomed to the scaffold, and the Liturgy and the Episcopate seemed to be banished from the land. And although, in the good providence of God, the Church retained the love both of her priests and her people, and was restored to honor under Charles II., yet the leaven has remained, which is always at work to prevent her perfect unity, and she continues to be more or less divided by party-spirit, to this day.

The origin of this difference is well known to all who are familiar with the history of the Reformation in the sixteenth century. That great movement began in Germany, under the celebrated Luther, in A. D., 1517, and he was quickly followed by Calvin and Zuinglius, while Henry VIII. was still a zealous partisan of Popery. All of these reformers were compelled, by necessity, to proceed without the Apostolic system of Episcopal government, because they had no Bishops in their party. Deprived of that restraining authority, they went to the extremes which usually attend a popular revolution, and discarded every thing which they saw in the Church of Rome, as a mark of Antichrist. Happily, however, they retained their reverence for the Bible, although they could not see why the precepts, which God Himself had laid down for the Church of Israel, should be accepted as a pattern for the Church of Christ. Yet their doctrines concerning the faith were, for the most part, thoroughly agreeable to the Scriptures. Their writings were admirable for their piety and learning, and were spread abroad in England, with great success. And the whole work of the Reformation, notwithstanding the quarrel between Henry and the Pope, remained in their hands, until the accession of Edward VI., in 1547;—full thirty years having thus elapsed from the beginning of Luther's labors, before the real commencement of the English Reformation. Calvin, at Geneva, was then at the zenith of his fame; and his great work, the "Institutes of the Christian Religion," was the favorite text-book with the vast majority of those who longed for a deliverance from the tyranny and corruption of the Papal system. And that majority were naturally led to take his society at Geneva as the best pattern of what the Church of Christ should be, and to submit, with entire confidence, to his dictation.

But the leading English Reformers were men of a different stamp, and performed their arduous task with a wiser and more discriminating spirit. Cranmer and Ridley

were Bishops, under no temptation to set aside the principles of Apostolic law and order. Their marvellous young king had too much respect for his father's memory to rush into extremes, and his counsellors had no desire to differ from the Church of Rome, except in those grave points of doctrine, government and worship wherein she differed from the Primitive Church, and from the Bible. While they felt all due regard for the work of Luther and Calvin, they cherished a deeper reverence for the voice of Christian antiquity; and therefore, in the Word of God, *interpreted by the Fathers*, they sought and found that true system, which they might have looked for at Geneva in vain.

It would be unjust, however, to Luther and Melancthon, and even to Calvin himself, if we were to charge them with any positive hostility to Episcopal Government, or to a Scriptural and pure Liturgy. On the contrary, they would willingly have retained them, if they could. Their error consisted in omitting to state their convictions on those points in their public confessions, with such clearness as should have established a standing rule for their respective adherents. The plea of necessity might well have been admitted under their peculiar circumstances; but it should have been plainly expressed, and accompanied with a distinct proviso that the want of Episcopal Government should be supplied as soon as Providence might put it in their power; and their Liturgy should have been made *obligatory* on their ministers instead of leaving the use of it to every man's discretion. Unhappily, however, they chose to present their respective systems as sufficiently complete; and the consequence was what might have been expected. Their followers were led to believe that Church Government might be lawfully put into any form which human expediency chose to dictate, so that it was clear of Popery; that Episcopacy was neither obligatory nor desirable; and that the extemporaneous mode of worship was prefer-

able to a Liturgy, through its encouragement to zeal, and its freedom from formality. And the result has been that the faith of the Gospel lost all its ancient guards against innovation. The irruption of heresy, schism, neology, rationalism, pantheism, and infidelity, has devastated the heritage of Luther and Calvin to a fearful extent; while the Church of England has preserved her integrity and orthodoxy without any serious inroad to the present day, and now exerts a more extended and salutary influence than ever.

These consequences were not foreseen in the sixteenth century. If they had been, the German, Swiss, and French Reformers would doubtless have taken better care of the principles so essential to conservatism. But the two classes of English theologians who were then found to differ so widely in their ecclesiastical views, have come down to our own times; and still continue to differ, under the modern phrases of *High Church* and *Low Church*, the first being strongly attached to the primitive forms of government and worship, and the second being disposed to favor the license adopted by the Calvinistic school. These two parties, as is well known, sometimes talk very hardly of each other. But the Church embraces them both; for, after all their occasional strifes and contentions, they are held together by the strong bonds of Apostolic system, agreeing, substantially, in the great doctrines of saving faith, and maintaining the authority of the Prayer-Book; while men of unquestionable zeal, learning, and piety may be found on either side, equally conscientious and sincere, and quite convinced that their views are in perfect accordance with the Bible.

As an humble member and office-bearer in the House of God, I have avoided the names of party, content with being a consistent *Churchman*, disposed to regard my brethren, whether High or Low, with true fraternal cordiality, but always ready to defend what I believed to be the

truth, without fear, favor or affection, whether popular or unpopular, so that I had the testimony of my own conscience, and the warrant of the unerring guide in the Word of my Divine Master.

For I hold it to be impossible, under the inevitable conditions of human infirmity, that all men should think alike, even in the best and purest Church existing. True, indeed, it is, that the great Apostle of the Gentiles condemned divisions. "I beseech you, brethren," saith he to the Corinthians,¹ "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be *perfectly joined together* in the same mind and in the same judgment." And yet he saith to the Romans,² "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. . . . Let us, therefore, follow after the things that make for peace, and things wherewith one may edify another."

Here we have, from St. Paul himself, the true principle of Christian toleration in lesser things, so long as the essential faith of the Gospel, and the established laws of Church order, are not invaded. If indulgence in minor differences were thus allowed, even under the rule of an inspired Apostle, how much more must they be allowed in these days of religious diversity? Do we not all condemn the Puritan spirit which quarreled with our Mother Church about caps and surplices, and altars and crosses, as bearing,

¹ 1 Cor. i. 10.

² Rom. xiv. 1-5, 19.

in their opinion, too close an affinity with Popery? And shall we imitate their course by quarreling with our brethren about their vestments, or their lights, or their incense, or their music, or their reverential bowings at the altar, merely for the same Puritanical reason, namely, that they have too close a resemblance to the Church of Rome? Above all, shall we presume to condemn any thing belonging to the worship of God, which He commanded in the Church of Israel, and which the Primitive Church of the Gentiles retained? Must we quarrel with our Bible, censure the wisdom of the Almighty, and blame the very martyrs who died for the faith, because the Church of Rome and the Oriental Churches conduct some parts of their ceremonial worship on the same principle?

Surely, then, if ever there was a case of difference in lesser things which called for kindly toleration, the claim of liberty for our brethren who desire to restore the ancient Ritual would seem to have the strongest right of allowance. And this is the extent to which I should be willing to go, on the point of expediency. I have shown, at large, my reasons for believing, as I certainly do believe, that they have the *law* of the Church on their side. But if I had the power, I would not seek to enforce that law, after it has been so long disused, — disused, indeed, until neither our ministers nor our people, for the most part, have any knowledge of its history or meaning. I regard the object of the Ritualists as *legally* defensible, and have sustained it accordingly. At this day, however, it must be considered an experiment, which I am quite willing to have fairly tried, but on whose beneficial results, upon the whole, I do not feel qualified to pronounce any positive judgment.

If our Church consisted of Christian Israelites, I have already shown my reasons for maintaining that the old ceremonial law was still in force, and therefore, as Israelites, we should be bound by it, as we know that the Holy Apostles and the first Church in Jerusalem considered themselves to be.

But we are a Church of *Gentiles*, and the same Apostles, guided by the Holy Spirit, declared that the *Gentiles were free*. We acknowledge ourselves bound, therefore, only by what those Apostles instituted. We take the testimony of the old Fathers, who lived nearest to their time, as the best evidence next after the Scriptures, of what those inspired master-builders of the Church approved. Yet it may be reasonably said that this evidence, on the *details* of Ritualism, is not always sufficiently precise; and that much of it is not sufficiently early to supply the lack of proof in the New Testament, so as to remove all doubt, and reduce the question to absolute certainty. And therefore, although I deem that the testimony of the Fathers is a fair warrant for a verdict in favor of the Ritualists, and that the rubric referring to the second year of Edward VI. is yet more authoritative in its character, I could not recommend any *legislation* which should infringe on the liberty which our Church has so long enjoyed; nor would I disturb the peace of those who might be alarmed, and perhaps alienated, by any Conventional act that would appear to them, however erroneously, to favor Romanism.

Yet, on the other hand, I should not advocate any authoritative interference with those who desired to conform, in this matter of Ritualism, to the ancient standard. They do not propose to add or diminish, with respect to the doctrines or the Liturgy of the Church. They only desire to present her solemn service in the manner that prevailed in the early years of the Reformation; and this, in my opinion, they have a *legal* right to do. In England, they have found that many congregations have zealously sustained them. Nor can I doubt that many will sustain them amongst ourselves. It would probably become, therefore, only a more marked distinction between parties which already exist; and as the Church has included these parties from the beginning of her history, I do not perceive that any danger would be incurred by allowing them to ap-

appear in a more decided form. Unity in the same faith, the same government, and the same Liturgy, need not, and, as it seems to me could not, be unfavorably affected by a richer ministerial dress, by two lights burning on the altar, by burning a little frankincense, or by a greater manifestation of outward reverence. And if these things are found to be attractive to many, and operate beneficially in bringing them to the House of God, and enabling them to take a pleasure in the forms of religion, why should not the Church most willingly allow instead of trying to repress them?

Time will decide, and nothing but time can decide, the question, "whether an increase of Ritualism is advisable, or whether the present average of parochial practice is best fitted to carry on the work of the Church, in such a country as ours." I doubt whether any man can estimate, with sufficient accuracy, the various elements which belong to such a subject, so as to form anything like a *positive* opinion. Success, after all, must be the ultimate standard. And that can only be determined by time, after a fair trial.

I am willing, however, to state my *impressions*, and the reader may take them for what they may be worth, according to his own judgment. I incline, then, to regard it as most *probable* that this Ritualism will grow into favor, by degrees, until it becomes the prevailing system. The old, the fixed, and the fearful will resist it. But the young, the ardent, and the impressible will follow it more and more. The spirit of the age will favor it, because it is an age of excitement and sensation. The lovers of "glory and of beauty" will favor it, because it appeals with far more effect to the natural tastes and feelings of humanity. The rising generation of the clergy will favor it, because it adds so much to the solemn character of their Office, and the interest of their service in the House of God. And the opposition arising from its resemblance to Romanism will

die away, as men learn to understand that Popery does not consist in the Ritualism which it pleased the Lord to order for His own chosen people ; but in Papal and priestly despotism, in false doctrine, in the worship of the Virgin and the Saints, in Purgatory and Indulgences, in Transubstantiation and pretended miracles, in persecution and intolerance, and in all the other perilous corruptions which are in direct conflict with the unerring Word of God. These, and not matters of mere Ritual, are properly Romanism. And these, and only these, called for the work of Reformation.

Conclusion.

Probable Increase of Ritualism.

IN conclusion, I would only say, that my approval of Ritualism begins and ends with the Bible. There I find the celestial guidance which, rightly interpreted, can lead no man astray. And when I read the system of divine worship prescribed by the Lord Himself for His chosen people, and see that He commanded the incense, and the holy anointing oil, and the seven-branched light, and the ministerial garments of "glory and beauty," for His ministers, how shall I doubt that these things must always be acceptable in His sight, when they stand connected with that pure *faith* which is the only animating spirit of devotion?

I reverence the Apostles, when I read that they held the law of the Almighty to be *not* abrogated, but fulfilled, extended, and still binding upon those to whom it was given — the chosen Israel. I reverence the decree of the Holy Spirit, which, with kind indulgence, left the Gentiles free. I reverence the Primitive Church of those Gentiles, who, being free, piously and justly took their pattern from the divine system of the Old Testament. I reverence my Mother Church, when I behold her law preserving the main features of the original model, and directing her blessed Reformation solely against those gross corruptions which needed to be reformed. But all this reverence refers to the only sure foundation of Christian faith and practice — the Word of God, which "maketh wise unto salvation."

And I venerate our Church above all the Churches of the world, precisely because she is, so strongly and preëminently, the Church of the Bible, and is grafted surely upon the stock of Israel.

Yet, while on strictly Scriptural grounds I approve this Ritualism, I do it as a matter of external *order*, in nowise *essential* to our acceptance with Christ. "By grace ye are saved through FAITH," said the Apostle, "and that not of yourselves, it is the gift of God." If the ceremonial law were essential to salvation, the Gentiles could not have been declared free. The heart must be changed and sanctified by the Holy Spirit, or outward forms can profit us nothing. For forms are but the BODY of religion. The living, loving, animating Faith in the glorious Redeemer is its SOUL.

I have no fear, however, that the advocates of Ritualism are in any danger of forgetting this fundamental principle of the Gospel. Nor can I comprehend the notion that the use of solemn, beautiful and impressive forms must be hostile to the spirit of Christian devotion.

This Puritanical discovery was brought to full-blown perfection by George Fox, the favorite apostle of the Friends, or Quakers, who dismissed all the forms with which the wisdom of the Most High had invested religion, and set the women to preaching in the face of Scripture, and finally succeeded in making his followers, *after their own fashion*, the most formal sect in the world,—formal in dress, formal in speech, formal in every thing which the Lord had left free, and only enemies to forms where He had expressly commanded them.

But success was impossible in a scheme which stood in such manifest opposition to the Word of God, and the laws which He had given to humanity. The pure morals, the love of peace, the strict discipline, the quiet zeal, and the active benevolence of the Quakers, have always won for them a high degree of estimation. Yet the whole of these, admir-

able as they were, could not secure a lasting, much less a growing, influence. They have gradually diminished, until comparatively few remain, even in the city of William Penn, once the stronghold of their society. And thousands of their descendants have found in the Church that true system where the worship of God is conformed to the nature of man, and the spirit and the form of religion are united together.

Enough has been written, however, and perhaps more than enough, to be a satisfactory answer to the application of my respected brethren. I have only to state in conclusion, that I am an advocate for Ritualism, so far as it is fairly warranted by the Bible and the law of the Church, and can make its way with the free choice of Ministers and people. It is not likely that I shall bear any active part in it, as my age is too advanced for my habits to be changed. But I have little doubt that my children will behold the "glory and the beauty" of our public worship brought back to the first stage in the Reformation, in accordance with the rule which has never been formally renounced, and still remains in the rubric of the English Prayer-Book. And I trust that the work, conducted as it should be, in the spirit of a pure and living Faith, and with the Christian grace of peace and charity, will add attractiveness to the cause of truth, and increase the influence of the glorious Gospel.

THE END.



